

COUNSELS and COMFORTS  
T O

# *Troubled Christians.*

In Eight S E R M O N S

B Y

JAMES ROBE, M. A. Minister of the  
Gospel at Killyth.

With an Essay shewing, that true Religion is,  
neither the Cause nor Effect of Vapours and  
Melancholy. *PP. I-XXIV & 1-146.*

V O L. I.

Also in Mr. Samuel Clifford's Collection upon  
Religious Melancholy. *PP. CLI - CLXV. & 169-  
264.*

A N D

Mr. Timothy Roger's Advices to the Friends of  
the Melancholy. *PP. 257-278.*

*Isaiah 40. 1.*

Comfort ye, Comfort ye, my People, saith your God.

G L A S G O W:

Printed by *John Robertson* and Mrs *M<sup>rs</sup> Leane*

MDCCLXIX.



Countess and Countess

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In the year 1800

James Fort, M.A. Minister of the

Church of England



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# D E D I C A T I O N

T O

## *Friendship.*

**T**H E R E have been various kinds of Dedications of Books; this form may come under that of the uncommon *viz*: a Dedication to the Memory of two deceased Friends, who lived for some Years, until their Decease, under my Ministry, and who I hope shall be my Crown and Joy in the Day of the Lord. I mean JOHN CAMPBEL younger of Shawfield, Esqr. And WALTER CAMPBEL General receiver of his Maj's. Customs, both Sons of DANIEL CAMPBEL of Shawfield Esqr. During foresaid Time, between Them and Me there was so Intimate and Continued a Friendship; as scarce ever hath been a greater. I experienced in them the fine Things spoken by the Son of Sirach

a

rach

“rach concerning Friend hip. “ A  
“ faithful Friend is a strong defence,  
“ and he that hath found such an one  
“ hath found a Treasure, nothing doth  
“ contrervail a faithful Friend, and his  
“ excellency is unvaluable. A faith-  
“ ful Friend is the Medicine of Life ;  
“ and they that feare the Lord shall find  
“ him.”

Dr. Tillotson observes. “ Men have  
“ generally a great value for Riches ;  
“ and yet the Scripture pronounceth  
“ him the happier Man that leaves a  
“ good Name, than him that leaves a  
“ great Estate behind him.” Prov. 22.

I. “ A good Name is rather to be  
“ chosen than great Riches.” This  
was very much the case of my Friends.

And again in the same Sermon: “ A-  
“ mong the many Advantages of Piety  
“ and Vertue, this is not altogether In-  
“ considerable that it reflects an Ho-  
“ nour upon our Memory after Death ;  
“ which is a Thing much more valu-  
“ able, than to have our Bodies pre-  
“ served from Putrifaction : for that I  
“ think is the meaning of Solomon,  
“ when he prefers a good Name be-  
“ fore

“fore precious Ointment.” Eccles.  
7. 1. “A good Name is better than  
“precious Ointment.” The Psalmist  
saith Psal. 112. 6 “The Righteous  
“shall be in everlasting remembrance.”  
that is long after he is dead, perhaps  
for many Ages, he shall be well spoken  
of, and his Name mentioned with Ho-  
nour. Or in the Words of Solomon.  
Prov. 10 7. “The Memory of the  
“Just is blessed : but the Name of the  
“Wicked shall rot . As David’s friend-  
ship to Jonathan his deceased Friend  
shewed it self in his Blessing his Me-  
mory ; so shall mine towards these my  
Friends in contributing my Mite to  
Embalm and Bless their Memory, by  
Inserting here, what I find written in  
my Diary, concerning them, soon after  
their Death. The remoteness of this  
from flattery will appear, when it is  
known that I had no view when it  
was written, that it would be seen by  
any one while I was alive.

Concerning the younger of these  
Gentlemen, I find recorded Jan. 31.  
1731. “This Morning about Six  
“Walter Campbel Receiver Gener

“ of his Maj's Customs fell asleep in  
“ the Lord. I was with him about  
“ a fourthnight before his Death. He  
“ was an honest Man, of great Inte-  
“ grity, and religiously Inclined. He  
“ died very Christianly, frequently  
“ praying and declaring his Hope foun-  
“ ded upon the Lord Jesus Christ. I  
“ have lost in him one of my best  
“ Friends.” He was most happy in a  
Marriage with Mariana Campbel,  
Daughter to the Honourable Sir James  
Campbel of Ardkindlays, Bart. She  
was happy in a religious Education,  
and from her Youth feared God above  
many. She was blessed with a chear-  
ful, obliging and generous Disposition.  
By the great Mercy of God to their  
two Daughters she was spared in Life  
with them until the        of June  
last when she died in the Lord.

I had been for some Time before the  
elder Brothers Death, under a Fever  
and free among the Dead, during  
which Time, he shewed the sincerest  
and most hearty Friendship, and con-  
cern, it was sometime after his Death  
before I was able to record any Thing

con-



concerning him. And I find only  
what follows " I looked upon it also  
" as a comfortable Mercy, that the  
" Lord recovered me so far, as to be  
" able to be with my dear Friend John  
" Campbel younger of Shawfield at  
" his Death on the 27th of July 1746.  
" The loss of him is great to me, and  
" to the Interest of Religion in the  
" Place : for he was a kind and hear-  
" ty Friend to Religion and to me, and  
" I despair ever to see his loss made up  
" in kind. I look to the Lord to make  
" it up in some equivalent." -----I can  
now say at this distance. That his  
removal hath been the heaviest stroke  
to the Interest of Religion here, ever  
known in this Place, and it is lamented  
by all who wish well to it.

He hath left three hopeful Sons by a  
Daughter of the Rt. Honourable Fa-  
mily of Glencairn, who are most Hap-  
py under the Care of a most prudent  
and affectionate Mother, as she hath  
been also among the best in every Re-  
lation of Life. I am perswaded that  
their surviving Relations will take it in  
good Part, that I call upon them to I-

mitate the Holiness and Goodness of these so near and dear to them, and to do Honour to their Memory by being like them, and by being followers of them, who through Faith and Patience now inherit the Promises.

In an especial Manner, as I shall while I live pray for and seek the best good, of their Children; so I beseech them as their Parents Friend, to endeavour to be such, as their Parents wished them to be, and would rejoice to see them if they were alive, and to secure to themselves a good Name, by the like goodness, their Parents have it after their Death. And I leave this to put them in remembrance of it, so long as they shall live.

In the mean Time I wait for that happy Day, when we shall again see each other and know and love one another in a better Manner than in this World we could; when all those infirmities, which give sometimes a little Interruption to the comfort of the dearest Friends, in this State of weakness and imperfection shall be done away.

JAMES ROBE,

T H E  
P R E F A C E  
T O T H E  
R E A D E R.

**E**NOUGH is said, in these Composesures of Messrs. Clifford and Rogers republished in this Volume, to give those, who have been strangers to Melancholy in themselves or others, a view of it as one of the worst distempers frail man is obnoxious to, in this life. They who have felt it in themselves, or carefully observed it as in others, will know this better, than by the most lively and particular description. The first sort have the nature of it, and it's symptoms more clearly, copiously, and particularly, described in the first and second Chapter of Clifford's Collection, than is done by any other, so far as I yet know, either Physician, or Divine.

I shall only further observe, that Melancholy, Vapours, the Spleen, Hypochondriac, and Hysteric distempers, and some other diseases which affect the brain, the imagination, and what is termed the animal Spirits; more sensibly than other diseases, are greater or lesser degrees of the same distemper: for they are all of them nervous; and in most of them may be observed monthly periods, especially towards the conjunction of sun and moon, as Dr. Cheyne observes, *Eng. Mal. P. 137.*

Phy.

Physicians both antient and modern have made use of various and differing Hypotheses to account for these distempers which this essay doth not require me to mention, or consider ; for the design of the most contained in this Volume respects the disease of Melancholy, Vapours, &c. as they accompany trouble of mind, or a distressing anxiety about spiritual and eternal concerns. These who are thus affected are indeed one sort of the weary and heavy laden, to whom all pity and compassion are due, and such to whom greater measures of them are due, than to any other of this kind : But then they are far from being the only, or even the greatest number of those who have been broken in their hearts, grieved in their minds, rationally sorrowful for their sins, sensible of their misery, and solicitous about their recovery and salvation. Innumerable have been such to a great degree ; and yet have had both the soundest mind, and healthiest body.

There is nothing more frequent amongst the profane part of mankind, especially these of the gay sort, than to ascribe all religion ; but most of all if it be prosecuted with seriousness and strictness, to vapours or Melancholy. In the words of the author of Rem. Pass. in the life of a private gentleman, 2d Ed. P. 249. “ They discourse as if trouble of mind was nothing but  
“ the disorder of the body ; and ridicule legal  
“ sorrows for sin, and terrors of conscience, as  
“ only the fumes of the spleen ; and rally those  
“ that take comfort from their past sorrows and  
“ humiliation, as the beginning or at least preparatives to true repentance, only as distempered  
“ Melancholicks ” In a word sometimes they speak of all serious Religion as the effect of vapours

pours or Melancholy, and at other times as the never-failing cause of these. To this purpose Sir Richard Blackmore in his discourse on Melancholy, *P* 158, and 159. after he has spoken of the distressing fears of some religious persons fallen into Melancholy, adds " This the atheist, " infidel, and loose libertine, foolishly call superstitious madness; and then offering violence to reason and indulging a petulant, flagitious humour, they reproach Religion as the cause of this Effect, treating the persons that profess and practise it, in railery and ridicule : " Hence all pious and devout men, " are by such accounted only Hypochondriacal " Enthusiasts, or whimsical visionaries "

Few have ventured to maintain such untenable propositions by the pen, for the most part it hath been only done in some plays, or comic pieces of the worst kind. There have also been and are some pretended philosophic Divines who have gone dreadful lengths in ridiculing the faith the Gospel requireth, terrors of conscience; and spiritual comfort from divine impressions as the effects of a heated imagination, and melancholic constitution.-----There are further sad instances of these who have made use of the fashionable term *Hypochondria*, to conceal the horrors of their conscience; and have pretended to look upon and complain of them, as fits of the spleen, which they must disregard as fancy, or drown in a bottle. What is most frequent is, the cant of the most part of the gay enemies to serious Religion, that it is the effect of vapours and Melancholy, or that it will certainly cause them. And hereby they prejudice many thoughtless persons, especially of the younger and gayer sort against it.

The



The falshood and absurdity of this reproach will evidently appear, if it is known and considered, that there have been and are innumerable persons who have been undeniably and notourly religious, devout, and pious who were never known to be in the least affected with either vapours or Melancholy, and upon the other hand that there have been many under every degree of these, who never had the least appearance of Religion; but many of them have been bitter Enemies to it. This Sir Richard Blackmore observes in very strong terms, in his foresaid treatise, *P.* 159. “ But let these contemners of  
 “ heaven, who are fond of all occasions of bringing dishonour and contempt upon religion,  
 “ reflect, that as many men express zeal for piety and virtue, who however are intirely delivered from the symptoms of this disease, and  
 “ have not in their constitutions the least infusions of spleen and vapours; so in multitudes  
 “ that fall under the dominion of the Melancholy, the distemper does not always operate in  
 “ this manner, nor turn their thoughts and anxious cares to religious objects.”

If religion was the natural cause of vapours or Melancholy; or upon the other hand their effect; it would be so in all religious Persons: but this, as is plain from innumerable instances, it is not. Many in all ages have been eminently religious to the conviction of both friends and foes, who were never known to be tainted in the least with these maladies: They must bid defiance to common sense, and the experience of all times and places, who can venture to call this fact in question. If any want that I should be more particular, I shall express my self in the  
 words

words of the learned and excellent Author of De-  
ism revealed, Vol. 2d. P. 62. " Even Kings  
" have employed their pens on the Christian re-  
" ligion ; and lay-men distinguished from the  
" rest of the world by their wisdom and vir-  
" tue, have rendered themselves no less illustri-  
" ous by the strength and piety of their writ-  
" ings in defence or explanation of Christianity.  
" every Christian country hath produced num-  
" bers of these, and in our own, Sir Matthew  
" Hale, the honourable Mr. Boyle Lord Nottin-  
" gham, Mr. Nelson, Mr Addison, and Sir  
" Isaac Newton, are but a few out of many  
" learned and judicious lay-men, who have em-  
" ployed the finest talents, and the worthiest  
" hearts in the service of Christianity ; some of  
" the writings of these great men are intelli-  
" gible enough to the most ordinary capacity ;  
" and those of them, that are more learned and  
" refined, demonstrate this at least to the most  
" ignorant, that their authors were Christians."

I shall call in also the testimony of the late  
learned and polite Mr. Addison, who saith, P.  
175. *Glas.* Ed. of his discourses " This admir-  
" able author, as well as the best and greatest  
" men of all ages, and of all nations, seem to  
" have his mind thoroughly seasoned with religi-  
" on." If vapours or a disturbed phancy be the  
cause of religion or that beget these naturally ;  
whence hath it been that the most part by far of  
the religious world, and the greatest men for rea-  
soning and philosophy of every nation, and re-  
ligious denomination, have been sincerely devout  
and religious and at the same time have been  
free from all suspicion of Hyppo or Melanch-  
oly,

The

The impudence and shameless falshood of such reproach against religion is further manifested from this nottour fact, that many and too probably the greatest number of these who are under vapours or Melancholy, are utter strangers to piety and devotion, yea, several of them open enemies to all serious and true religion. Every candid and observing reader may, furnish himself with instances of this, from the compass of his own acquaintance, Hypochondriac and Hysterick affections being so rife and prevalent in this island. If religion is the natural effect of vapours or Melancholy or the cause of them whence is it that every vapourish or melancholic person is not religious? Or that any such are strangers or enemies to it, as in fact some are and have been? We have an eminent instance of a melancholic void of all religion, and an avowed enemy to it, namely Hobbs who was continually in a terror for what he used to term phancy and foolry; for he was afraid to ly alone, and could not pass a night in solitude, without a Paroxysm.

It tends also considerably to disprove the falshood of this reproach of religion, that there are instances of many who having been under religious Melancholy, and having been perfectly delivered from vapours or Melancholy, have continued undeniably religious, devout, and pious; yea, more apparently such after their deliverance from the bodily disease, than while they were under it, and have continued free from all symptoms of these head affecting distempers, and at the same time remarkably religious to their dying day. They who want an instance of this may find one learned in physick and a curious observer of whatever concerned either his soul  
or

or body in the author of Rem. Pass. He relates that after his recovery from vapours and Melancholy, he remained devout and religious in an increasing degree, and also ever after free from all the most ordinary symptoms of this disease. *P.* 204. "How obnoxious patients under the power  
" of the spleen are to great disturbances, spring  
" and fall, all artists very well know. And I  
" declare I was of so settled and composed a  
" state of mind, that I was not in the least affected at these seasons, as to my own apprehension," Dr. Cheyne *Eng. Mal P.* 137. Observes that periodical changes in the great seasons, viz. spring and fall the well half of the year from mid summer to mid-winter, and bad half of the year from mid-winter to mid-summer, are certain and regular attendants of the spleen, vapours, &c. And therefore the foresaid Gentlemen's freedom from these symptoms, was a certain sign of his deliverance from the disease itself; and further his continuing devout and religious is a most certain proof that his devotion was not the effect of his Melancholy, and that it is not the cause of it in any.

This will still appear in a stronger light, if we go a step further to observe this often experienced fact, that a persuasion of reconciliation to God through Jesus Christ, and peace of conscience the fruit of it; the effects of real religion, have effectually removed vapours, in some instances, and recovered from Melancholy even the most obstinate against all bodily medicines. Can there be a more convincing proof that religion never causeth these dreadful diseases; neither is the effect of them, seeing it is the best remedy against them, and in some hath effectually cured them



them, without the help of other means? The private Gentleman above cited declares that this was his case. So doth Dr. Cheyne say that it was his, and further observes that it contributes greatly to forward the cure of such nervous diseases, *Eng. Mal. P.* 228, 229. No question David had a respect to this when he said as Psal. 51. 3. "Make me to hear joy and gladness that the bones which thou hast broken may rejoice." Even that chearfulness which arises from natural and ordinary causes is very healthful, "For a merry heart doth good like a medicine" Prov. 17. 22. Much more then will that joy have influence upon the body, which is founded upon the word of God, and on the hope of his acceptance. So doth Elihu observe, Job 33. 19, to 26: "God is gracious unto him, and saith, deliver him from going down into the pit. I have found a ransom, his flesh shall be fresher than a child's, he shall return to the days of his youth, he shall pray unto God, and he will be favourable unto him, and he shall see his face with joy."

This may be more frequently in the case of these where trouble of mind is their first trouble, which long hanging upon them the fears and terrors accompanying it so agitate the blood and spirits, that they fire the imagination, and fill it with endless scenes of horror, so that at last the body's also brought into a Melancholy habit. Here it may be reasonably expected that the storm in the mind being calmed, the body by the application of proper medicines through the divine blessing may be cured, yea, sometimes the irresistible force of spiritual inward joy and peace hath effected the cure without any medicines.

with



With others bodily Melancholy which they have fallen into through some occasion or other, doth bring in trouble of conscience as it's companion. In this case it may be as much expected that if the bodily disease was removed, the mind and conscience would become easy. And therefore to cure such persons effectually by the blessing of God, a prudent experienced divine and sound in the faith, and a skilful compassionate physician who is no enemy to religion must concur. For tho' ordinarily the removal of the trouble of mind will not of it self cure a Melancholy Constitution of body, yet it tends so much to it, as that the physician can do little service in the cure without it: And therefore the counsel and labours of some skilful religious person are needful to bring such a patient, by the blessing of God, to right religious sentiments and affections arising from the faith and feeling of the love of God to the soul. Upon the other hand a skilful physician is needful by proper medicines, through the divine blessing, to change the Melancholy or vapourish constitution of the body which fills the mind with black gloomy and dismal thoughts and fears, and which are ordinarily proofs against all reasonings and unremoveable without this.

From these last observed facts, these two propositions necessarily follow, that Religion compleated in some sensible measure, in all its integral parts, is the best remedy against Melancholy, and such, as without it what is called religious Melancholy is incurable. *2dly.* That a Melancholy constitution or the disease of Melancholy is in it self a very great obstruction and hinderance to true religion. From both these propositions it necessarily and clearly follows, that Religion is  
nei-

neither the cause nor effect of vapours or Melancholy: I shall not grudge to explain this Argument a little further for the sake of those for whom I write.

As to the first of these propositions By Religion compleated in all it's integral parts, I understand believing views of God, as a reconciled God and our God in Covenant through Jesus Christ and his mediation, filling the soul with peace and joy, and carrying out a person in love and gratitude to please and glorify him in all these ways he hath required. A person may be truly and really religious without the effects of joy and peace in a sensible degree. They may have the seed and root of them tho' not appearing As the Psalmist saith. Psal. 97. 11. "Light is sown for the righteous, and gladness for the upright in heart." But then as to the effecting a cure or a tendency to it if duely assisted, this joy and peace must be in some good measure and degree; and such as removes the causes of the trouble of the mind, and inward fears and terrors. For a man that hath only fears and terrors from convictions and views of his sin and danger, cannot be reckoned to be religious, let these convictions be of any degree or continuance whatsoever; and therefore altho' these may cause or continue vapours or Melancholy it is not to be charged upon religion. But let this trouble of mind and conscience be removed in any sensible degree by religion having its full effect, this never fails to assist in recovering from vapours or Melancholy caused by trouble of mind, yea, when it hath been in a very great degree it hath effected a cure without the help of bodily medicines. Dr. Cheyne in his *Eng. Mal.*

*Mal.* observes, that such frights, anxieties, dread and terror being once settled and quieted; that afterwards becomes an excellent cordial and a constant source of peace tranquillity and cheerfulness, and so greatly contributes to forward the cure of such nervous distempers. Hence it is that they who have treated Persons under religious Melancholy in a justifiable method, have made use of the Divine, or of some judicious Christian, as well as of the Physician, to remove the grounds and causes of inward trouble, by religious means and helps. This is the very method used in curing vapours or Melancholy of another sort. As in instances of these who have feared want in the midst of affluence; or who are ready to die, for fear of death, or who have conceited their bodies were glass, and that every one who came near them would break them, &c. Do they not use means in a way of reasoning to convince the minds of such of the groundlessness of these phancies, &c. as well as bodily medicines? And is it not as reasonable to use the help of Ministers in the case of religious Melancholy as well as of the Physician? Unless where the physician hath skill and will to perform both parts. All this shews sufficiently that Religion is so far from being the cause of vapours or Melancholy, that it is the best remedy against them.

Upon the other hand vapours and Melancholy are hinderances to true Religion, and the exercises of it in such a way as is glorifying to God, comfortable and profitable to Christians themselves. They marr greatly that peace and joy in believing, and holiness promoted by it which is a principal ingredient and fruit of true Religi-

on. It's very true, these bodily diseases may be sent, and sanctified by the God of all grace, as other afflictions some times are; for the conversion of unconverted sinners, and as a fatherly chastisement for the reformation and amendment of some already converted; yea they may be useful in the hand of the spirit of bondage, to beget these fears and terrors, which in a law work, prepares sinners for a saving work of conversion: But then these fears and terrors, are no saving part of Religion, and in so far as Religion gains ground in the soul, these fears and terrors are removed; whereas Melancholy and vapours as they cause lowness of spirits, or consist in it, increase these fears and terrors. And where the imagination of persons really religious receive a Melancholy turn, diffidence, scruples and fears concerning the sincerity of their faith and repentance, and their everlasting state, and uncertainty about sin and duty, are begotten and increased by this distemper, even sometimes to so deep a despondence and dejection as borders on despair. And therefore howsoever these anxieties fears and terrors may be used by an infinitely wise God to introduce or carry on a saving work, yet, in themselves they are no part of it; But in so far as love to God and true Religion prevail they are cast out by them, and the help of a skilful physician is to be used for the removal of the bodily disease which is at least a partial cause of these fears, terrors, &c. And therefore Religion is reproached when 'tis given out to be the cause of these distempers.

It is also true that some persons under religious Melancholy have appeared to be really religious, and to have that part of it which consists in



in comfort and joy, strictness in outward abstinence from sin, and performance of duty, who being recovered from their bodily disease, have laid aside all Religion : But then it was no more than an appearance of Religion, which many others in the world have had for a time, to as great a degree and laid it aside, as well as they. If it had been real it would have continued, as it hath in many others after a perfect recovery from Melancholy, as hath been observed already.

It is needless to consider here the influence Satan hath by the permission of God in inflicting those head diseases, or the advantage he hath from a diseased imagination to distract with greater fears and terrors, or to delude with more groundless joys, than what the degree of the disease it self naturally would do. I only observe this, to shew that true Religion can never be the effect of Melancholy or vapours, seeing that Satan the greatest enemy to it in the world hath so great advantage over men by means of these diseases, and never fails to improve it all he can, either to hinder their becoming really Religious, or making comfortable progress therein.

This gives no reason to object against the use of physick and bodily medicines in this disease, or to any to say, what influence can they have against the influence and agency of evil spirits ? For its plain from what hath been said, that the devil having so great influence over such, through the disorder of their phancy from the bad constitution of the blood and spirits, where these can be brought into an healthy due order and temper by bodily medicines, he must so far lose his influence. This also shews the weakness of this



*To the Reader.*

objection against physick where the mind and conscience are troubled upon spiritual accounts; for if this trouble, either as to the whole, or some degree only of it, flow from a melancholic constitution, physical suitable remedies may by the blessing of God remove that, and consequently the inward disturbance arising meerly from it.

From all this it is now most reasonable to conclude and assert, that every person slandering and reproaching religion, as either the cause or the effect of hypocondriacal enthusiasm, vapours or Melancholy; is an enemy to all Religion natural and revealed; and a shameless asserter of the most notour obvious falsehood and unjustifiable calumny. And it is to be hop'd that young people will attend to the above considerations, so as not to be prejudis'd against religion as if it were either the cause or effect of Melancholy, and what would deprive them of all lawful pleasures and joy.

Let such be pleas'd to allow me to make the following earnest and affectionate address unto them.

*Much to be regarded Y O U T H.*

If it were not for your youth and want of experience this most false representation of Religion would not so much be regarded by you, and you would not be in so great danger from it. For if you'll please to attend but a little either to the holy Scriptures, from which every thing concerning Religion is to be learned; or to your own experience, young as you are anent the peace, comfort, and joy of men most eminently

nently Religious, or impious and profane, it will be most easy to you to find that Religion will not rob you of the true delights of life; or of any lawful pleasure and enjoyment; but will direct you how to use them, so as to give you the best taste, and most pleasant relish of them, and that a religious life is the best way to peace and contentment of mind, and does commonly bring it. In a word you will not fail to find that they "have great peace which love Gods law: and "that nothing shall offend them" Psal. 119. 165. "And that the work of righteousness is "peace, and the effect of righteousness, quietness and assurance for ever." Isa. 2. 7. This difference between Religion and Irreligion is never so remarkable in this world, as when men are upon their death-bed. As the Psalmist observes. Psal. 37. 37. "Mark the perfect man, "and behold the upright, for the end of that "man is peace."

Be not then afraid that your becoming really and strictly religious will turn you vapourish or Melancholick, seeing that God hath not left it indifferent, and at your will, whether you be chearful in his ways and service, or not; but he hath made it your duty, and expressly commanded you "to rejoice in Christ Jesus, and in "God through him, as soon as you have received the atonement to serve the Lord with gladness; to eat your bread with joy, and drink "your wine with a merry heart;" as soon as you are really Religious, "and God accepteth your works." To have your garments always white, and to let your head lack no ointment.-----And he declares that this is his end and design in your redemption and deliverance  
by

by Jesus Christ out of the hands of your enemies that you “ may serve him ” without slavish fear and terror, “ in holiness and righteousness before him, all the days of your life.” And he delights to see his people joyful, and to hear them singing at his work, and in his righteous ways; For “ he meeteth them that rejoice in “ working righteousness.” Isa 64 5. .... And he is displeased when his people are heartless, and uncomfortable in his service, and in their life. Mal. 2. 13. He admits of no sorrow, but godly sorrow, which is consistent with spiritual and lawful joy, and tendeth to it; and therefore he expressly discharges and forbids his people all oppressing grief, trouble of heart, and Melancholy fears and terrors as hinderances to true Religion; And there are many places in the word of God designed to comfort and encourage you against all fears, when ever you are truly Religious; and wherein he recommends lawful joy in temporal comforts themselves when received with thanksgiving, as subservient to Religion and spiritual joy, as a spring of all holy duties and obedience.

These impious persons who endeavour to scar you from becoming Religious, do it not from any principle that deserves the name of true friendship to you; but that you may be like themselves, and that your being such may help them in that stupifying of their consciences, which they are inexcusably intent upon, and sometimes find to be attended with difficulty, so as to need assistance to attain it.

If there were no more to be said, why will you give credit to these who cannot speak from any experience of their own? Can they say,  
dare

dare they say, that they were once really religious; and found that it turned them vapourish and Melancholic? No persons can experience the peace and joy true religion affordeth, until they be really religious. And they that are offended at the uncomfortableness of a religious life, never as yet knew the true way of religion, else they would have found that "all the ways  
" of wisdom are pleasantness, and all her paths  
" peace." Prov. 3. 17. "No stranger inter-  
" meddleth with this joy."---But if they are not so shameless as to pretend to judge of religion from their own experience, but from what appears to them in these who are reckoned religious; you your selves may easily discern the falshood of this, if you'll but hear and give credit unto the testimony of many who are truly religious, they will declare unto you, to use the words of the Spectator, That "the contemplation  
" of the Divine being, and the exercise of virtue  
" in their own nature, are so far from exclud-  
" ing all gladness of heart, that they are perpe-  
" tual sources of it. In a word, the true spirit  
" of religion cheers, as well as composes the  
" soul; it banishes indeed all levity of behavi-  
" our, all vicious and dissolute mirth, but in  
" exchange fills the mind with a perpetual se-  
" renity, uninterrupted cheerfulness, and an  
" habitual inclination to please others, as well  
" as to be pleased in it self." These who slan-  
der religion, don't, can't speak from experi-  
ence, and therefore you have no reason to give  
them credit; many of these who commend it  
from the joy and peace that it brings, speak  
what they know by feeling, and therefore de-  
serve all credit. Is it possible that you'll any  
longer



longer think that the wisest and most serious part of mankind are deceived in what they say they have often experienced, and that the carnal fool only has the wit to discern the mistake?---- But further have you not seen religious persons as cheerful as any other, tho' not in a way that reason it self condemns? And have you not been pleased and reckoned yourselves well entertained with their good humour? Yea, have you not seen some of them joyful in tribulation, and cheerful, when these who thus reproach religion would have been either stupid, or sunk and quite dejected?----Possibly you have seen some religious persons sad vapourish, or Melancholy, but this was not owing to their being religious. You never heard any of them give this for the reason of their being so, but rather ascribe it to their being too little religious, or the doubts they had of their sincerity or, unto some other cause than religion. Why then will you give credit to professed enemies who speak evil of things that they know not? and refuse it to those who speak from trial and experience, and dare appeal to your making trial and proof of it your selves for the truth of what they assert. We are most certain if once you tasted the joys and satisfaction true religion affords, you would desire and endeavour to be more and more religious, and you would also add your testimony, that you have found more joy in a religious course, than in all worldly things. You have try'd the pleasures of sin and of the world; and have found that even in the enjoyment of them the heart is sad: why will you not also make proof of that pleasure and comfort which is the native effect of true religion and which those who have try'd it commend



mend to you, as infinitely preferable to all carnal joys which they have also tasted? "O taste  
"and see that God is good, and that all they  
"who trust in him are blessed."

I cannot fail here to caution all the children of wisdom, who should justifie and commend her to be ware of affected sadness, and uncomfortableness in their walk and conversation, as what darken the ways of God, and bring a scandal upon religion,

Let such consider that those who represent religion in so unamiable a light are like the spies that discouraged the children of Israel, by bringing up an evil report of the land of Canaan. Whereas those who shew us the joy and cheerfulness that naturally spring up from true religion, are like the spies bringing along with them the clusters of grapes, that might invite their companions into the pleasant land which produced them. We should invite others. Psal. 24. 2.  
"My soul shall make her boast in the Lord;  
"the humble shall hear thereof and be glad"  
This is not to be so understood, as if no religious person were sad and Melancholic. For tho' Melancholy is a great hinderance to progress in true religion, and the exercises of it, yet it may be and too often is, where persons are really religious. It is consistent with a state of grace, the indwelling of the spirit, and real godliness, There are excellent persons, who are weighed down by this habitual sorrow of heart, in every place where true Christianity is taught and embraced. Great pity should be shown to such, and will by all tender hearted Christians, who have either felt it in themselves, or observed it, so as to understand the case in others.

This

This gave rise to my republishing Mr. Cliffords composure from Mr. Baxter's works. It is the best of all that I have seen upon the subject, and hath been most relieving, by the Lord's blessing to persons under this distress. What moved me the more to this was that I observed more subjects of this distress lately, than for many years past. Yet let none conclude from this, that this increase may be owing to the late religious Concern; for there are very few of the subjects of that concern known to me, that either were under the disease of Melancholy, at that time, or came under it since, tho' there are some instances. The great number of such, and the very little suitable assistance such have, especially those of low life, in this calamitous case, excited me to have it printed in such a way as it might be sold at a low price.

That the relief and comfort of these under religious Melancholy might be the better promoted, I have annexed a Preface prefixed, by Mr. Timothy Rogers, to his discourse concerning trouble of mind, and the disease of Melancholy, containing most excellent directions to the friends of such, and others who may be much about them. This makes the whole a compleat Directory containing directions to the distressed themselves, to their friends and to persons recovered from this trouble. The discourse now mentioned hath been blessed of God to many. I shall here insert a passage from Rem. Pas. P. 156. respecting this discourse and particularly the Preface "To such as are under the power of  
 " desponding thoughts, I'd recommend the reading the two Books expressed in the Margin, (*viz.* :  
 " a child of God walking in darkness, and God's  
 " thoughts

“ thoughts and ways above ours, &c.) among  
“ the many Treatises on that subject, I have  
“ found none give that stay to my spirit, that  
“ they sometimes did, they being excellently  
“ contrived to suit the worst causes supposable  
“ a sure method to prepare a plaister as broad  
“ as the sore, for it seems a symptom essential to  
“ the distemper, to suppose the worst that’s pos-  
“ sible. There’s another lately Printed (viz. a  
“ discourse of trouble of mind) of great use be-  
“ fore, in, and after these circumstances, which  
“ I read with great satisfaction. It describes ve-  
“ ry truly the treatment requisite for persons  
“ in such cases, justly censuring severe and  
“ rigid management; in which the authors and  
“ my own experience heartily concur.” This  
Mr. Rogers was a dissenting Minister in London  
about the year 1690. &c.

I have given the above Paragraph intire, because  
the gentleman justly recommends the child of light  
&c. and because the Sermons I have made the  
first part of this volume, contain, besides other  
things, a summary of the said most useful book,  
which accounts for my publishing them in con-  
junction with the other pieces. They were part  
of a more extensive design, and I have published  
them very near as I found them in my manu-  
script, and as they were preached many years  
ago.

I have reason to think they were blessed of God  
both to my self and others, and hope they yet  
shall, tho’ they come abroad in their homely  
dress.

All contain’d in this Volume is sold near as  
cheap as Cliffords Treatise is by its self. I have  
made

made all the enquiry I could by correspondents at London, but can learn little or nothing of Mr Cliffords life, or place of residence and service which shews how soon the dead, tho' they have been singularly useful in life, are forgotten. But this his work praiseth him.

I shall say no more, but if you find any benefit by this compofure, fooner or later, give God the whole glory, and may he fill your hearts with peace and joy in believing, and make you abound in hope by the power of the holy Ghost. So prayeth.

Your Servant in Jesus Christ,

JAMES ROBE.

## P O S T S C R I P T.

Since writing the preceeding Preface, I have read the Life of the Rev'd Benjamin Coleman. D. D. late Pastor of a Church in Boston, new England.

There it is related that the Doctor rode down in company to Bath, with Mr. Timothy Rogers, and that he spent five weeks with him and some others in the same house at Bath, and that he visited Bristol with them.---And then it follows: " Mr. Rogers had once been in the depth  
" of religious Melancholy, and he wrote a valuable Book on the Subject upon his recovery.  
" But now he was in the other extream, the  
" merriest man in the world." Mr. Coleman was called by him all the dull things that wit could invent, but from an heart full of love. He was now assistant to Mr. Showers in London: I see he also subscribed with other Ministers Testimonials of Mr. Coleman's good Conversation while in England in the Year 1669.

I cannot omitt cautioning all who have been under religious Melancholy, against the extream of excessive Mirth, which it seems Mr. Rogers ran into, and which People of a Melancholic Constitution are as lyable to, as to involuntary Sadness, and is greatly hurtful to them, a moderate Cheerfulness is healthful and good; but this is to be guarded against, especially for two Reasons. First, Because it wastes the Spirits too  
much



much, and Secondly it seldom fails to make the Conscience uneasy after it is over, and set it, which is in such Persons more than ordinary quarrellsome upon them with bitter reflections, both these tend to bring on some degree of lowness of Spirits. I have known some religious Persons of a Melancholy habit, who have given themselves in company or when abroad, a freedom in mirth even to offence, who have payed dear for it, as soon as retired, and have sunk into the other extream. Let such when well with their God, and conscience rejoice, why not? but of all others they have most reason to "rejoice with trembling."

Symonds in his case and cure, saith of these oppressed with Melancholy. "These men cannot walk clearly, but as a light in a dark lanthorn shines dimly; so is the soul in such a body: The distemper of the body causeth distemper of soul; for the soul follows its temper. This disease worketh strange passions, and strange imaginations, and heavy conclusions, it is not possible such a Man should be quiet till he be cured; the Seas rage not more naturally when the winds blow, than this man; he may sometimes be elevated, as it were, into the third Heavens; but anon he will be brought, as it were into the lowest hell: But I leave such with this Advice, when they find their temper to be naturally or accidentally Melancholic, to use all such Ways as God hath prepared in a natural Way: for as the Soul is not Cured by natural Causes, so the body is not cured by spiritual Remedies." Page 274. 275.

The Texts of the S E R M O N S  
in this Volume.

On the Tribulation the Disciples of  
Jesus have in the World.

S E R. I. II. III. John 16. 33. *I. 1. II. 14. III. 29.*

--- *In the World ye shall have Tribulation.*

On the spiritual Distress and Deeps  
some of the People of God are  
brought into

S E R. IV. V. VI. Psalm 88. 6.

*43. 61. 81.*  
--- *Thou hast laid me in the lowest Pit, in Dark-  
ness in the Deeps.*

On Faith in God through the Media-  
tor, as a suitable mean of relief  
under spiritual Distress.

SER. VII. VIII. Job 35. 14.

*96. 118.*  
--- *Although thou sayest thou shalt not see him, yet  
Judgment is before him, therefore trust thou in  
him.*

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

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of Great Britain

in Parliament assembled

and the Hon. the Lords

of the Council

of the Privy

and the Hon. the

Members of the

House of Commons

# S E R M O N. I.

## On the Tribulation the Disciples of Jesus have in the World.

Preached at *Kilfyth* about the Year 1720.

J O H N. XVI. 33.

----- *In the World ye shall have Tribulation.*

**T**HIS Farewell Sermon of the great Apostle of our profession, of which our Text is a part, was by him design'd to comfort not only his disciples then present; but all his people to the end of the world: as his prayer recorded in the following Chapter was put up to his Father, not only for the Apostles present; "but for them" also which should believe on him through "their word, *ver. 20.*

All the evils the Lords people groan under are included in sin or affliction. There is full and suitable relief in our dear Redeemer against both these evils. There is peace for us in him, that is, a remedy against all evil. The great design of the gospel is to put the people of God in the possession of this peace: therefore it is stiled, "The gospel of peace." This was the Lord's special scope in this Sermon, as he expressly sayeth in the verse of our Text, which is the conclusion of the whole. "These things have I spoken unto you, that in me ye might have peace." How much they would need this peace he sheweth them in the next clause, from these troubles he fortells they should have in the world. "In the world ye shall have tribulation." As the peace we

A

have

2 *The Text opened, and the Doctrine observed.* Ser. I.  
have in him doth not exeem us from temporal  
afflictions, tho' it be a tryed cordial under them;  
so these afflictions should not deprive us of a  
chearful sense and hope of everlasting and per-  
fect deliverance in Christ Jesus.

“ But be of good cheer,” saith he, “ I have  
‘ overcome the world.”

In the clause of the words we have pitched u-  
pon, we have,

1<sup>st</sup>. “ The persons whose lot and condition  
“ is foretold.”

Ye, my true disciples and followers, and your  
successors in faith and the profession of it unto the  
end of the world.

2<sup>dly</sup>. We have “ their condition foretold,”  
Tribulation. “ Ye shall have tribulation. By it  
is expressed in general, any sort of Perplexing or  
straitning affliction, whether temporal or eternal.  
In the Text it is to be restricted to these inward  
or outward afflictions, that are proper to this life.  
Afflictions are the lot of the godly, and even such  
as are straitning, and make one not to know what  
hand to turn themselves unto: as the word in the  
original signifieth, in the 21. ver. of this Chap-  
ter, it is translated Anguish, such as a woman in  
travel hath.

3<sup>dly</sup>. “ We have the place where they shall  
“ have this tribulation” In the World. It is while  
they are here upon earth. 'Tis in this, and not in  
the coming world. “ For God shall then wipe  
“ away all tears from their eyes.” Hence the  
Doctrine is.

## DOCTRINE

That all the Lord's People have and  
shall have tribulation in this world.

This



This is the lot that the Lord hath appointed to his church and all the members of it, that “through much tribulation they must enter in-  
 “to the kingdom of God.” *b* And the Apostle Paulsaith, “That no man should be moved by  
 “these Afflictions: for your selves know that  
 “we are appointed thereunto.” *c* This is what the Lord hath foretold from the beginning should be the lot of his people. The first promise intimateth, that the church shall always have enmity, and a fighting life with the serpent and his seed. *d* This the Lord Jesus declareth we must expect in the world and engage to suffer, if we will be his people. “If any man will come after me, he  
 “must deny himself, and take up his cross and  
 “follow me.” *e* He hath provided cordials for his peoples support and comfort, he commandeth them to call upon him in the day of trouble, promiseth to be with them in it, to deliver them, and that they shall glorify him. *f* -----The history of the Church beareth witness to the doctrine. The Patriarchs, Prophets, and People of God under the old Testament “had waters of  
 “a full cup measured out unto them.” *g* The lives of Christ, his Apostles and followers were full of trouble. Therefore they are so often stiled in Scripture, “Poor, Contrite, broken hearted and  
 “Afflicted. They cry and they groan being burdened with afflictions.” *h* They pray constantly to be delivered from evil themselves. “Lead  
 “us not into temptation, but deliver us from  
 “evil.” They pray for the same unto the whole church of God. “Redeem Israel, O Lord, out of  
 “all his troubles.” *i* And the Scriptures, especially

A 2

ally

*b* Acts 14. 22. *c* 1 Thes. 3. 3. *d* Gen. 3. 15. *e* Mat. 16. 24. *f* Psal. 50. 15. *g* Psal. 73. 10. *h* 2 Cor. 5. 4. *i* Psal. 25. 22.

ally the Psalms are full of recorded praises of the People of God, for deliverances from Trouble. --- "And the spirit of God declareth that patience is a grace most needful unto believers; all the while they are doing the will of God until they receive the promise." j And he presseth them to be shod always with it. k. all which would have been needless, if tribulation were not their lot in the world. ---- Finally, It is upon this account that the church of Christ is compared to a bush burning, but not consumed; From all these things it is most evident that all the Lords People have and shall have tribulation in this world.

In the handling this Subject, I shall by the Divine Assistance,

I. Shew you what Troubles, as to the general Kinds of them, are incident to the People of God.

II. Whence it is that the Lords People have tribulation in the World,

III. The Lords Ends and Designs in ordering his Peoples Lot to be Tribulation in the world.

IV. The Use.

I return to the

I. To shew you what Troubles, as to the general Kinds of them, are incident to the People of God.

1<sup>st</sup>. The Lords People "are exposed with all others in the world to the common calamities of human Life."

Trouble is natural and common to all men, as men, since the entrance of sin into the world. "Man is born unto trouble, as the sparks fly up-

“upward / And man that is born of a woman, is  
 “of few days, and full of trouble.” *m* These  
 troubles that attend men in their infant state, in  
 their youth and elder years, in their several cal-  
 lings and relations, in their bodies, in their souls,  
 and in all their concerns, are innumerable. Man's  
 few Days are filled up with them. And all these  
 are common to the children of God with others.  
 It is in this sense that some understand what the  
 Apostle saith. *1 Co.* 10. 13. “There hath no  
 “temptation taken you, but such as is common to  
 “man.” That is, you have as yet had no affli-  
 ction; but what might have befallen you as  
 men, if you had never been saints. But besides  
 these, good christians have troubles peculiar to  
 themselves: for

*2dly.* All of them “are exposed to and have  
 “a share in persecution for Christs sake.” The  
 men of the “world that are born after the flesh,”  
 cannot but always be averse from, and persecute  
 the Lords people, “who are born after the spirit”  
 and so of a contrary nature to them. *n* Believers  
 are in the midst of them, as the lilly among thorns  
 always galled and fretted by them. *o* It's true in-  
 deed that the churches of Christ some times have  
 rest, from open and public persecution; yet even  
 then the godly do meet with the persecution of  
 the tongue, and other injuries from their wicked  
 neighbours, yea, and from their carnal relations.  
 A good person frequently when he hath peace a-  
 broad, finds foes in his own household. *p* So that  
 even in the quietest times of the church, “All  
 “that will live godly in Christ Jesus, shall suffer  
 “the trouble of persecution of one sort or ano-  
 “ther.” *q*

A 3

*3dly.*

*f* Job 5. 7. *m* Job 14 1. *n* Gal. 4. 29. *o* Song 2. 3.  
*p* Mat. 10. 35. 36. *q* 2 Tim 3. 12.

3<sup>dly</sup>. The Lords people “ have the trouble of  
 “ his fatherly corrections, to underly, in this  
 “ world, for their sins. Whom the Lord loveth  
 “ he chastneth and correcteth every son whom  
 “ he receiveth.” Of this all the children of God,  
 without exception, are partakers. <sup>r</sup> They in  
 this imperfect state have their iniquities, trans-  
 gressions and sins, some of these very scandalous  
 and offensive. He who is the best of Fathers,  
 will not omitt the kindly office of fatherly cor-  
 rection. “ Therefore, altho’ he pardoned their  
 “ sins, yet, he taketh vengeance on their inven-  
 tions” <sup>f</sup> Sometimes he proceedeth in this as  
 far as heavy sickness and bitter death. <sup>s</sup> For it is  
 an article of the covenant of Grace. That, “ if  
 “ Christ’s children forsake his law, and walk not  
 “ in his judgments? if they break his statutes and  
 “ keep not his commandments ; that then he  
 “ will visit their transgressions with the rod, and  
 “ their iniquities with stripes. <sup>t</sup>

4<sup>thly</sup>. Believers “ have tempting and proving  
 “ tribulations to meet with in this world.” There  
 are afflictions called trials, which the Lord sends  
 not for sin; but to try and make known his people  
 their graces and corruptions, not to himself who  
 knows them perfectly without this mean ; but to  
 themselves and others. Such were all these heavy  
 afflictions that were sent upon Job : By them he  
 “ was tryed and came forth as gold.” Thus Jo-  
 seph was try’d by his imprisonment and other  
 afflictions in Egypt <sup>u</sup>. Thus the Lord hath tryed  
 and manifested what mettall his people are of, and  
 the graces and corruptions in them which were  
 formerly latent and hid, “ For thou, O God,”  
 saith the Psalmist, “ hast proved us, thou hast  
 “ tryed

<sup>r</sup> Heb. 12. 6, 7, 8. <sup>f</sup> Psal. 99. 8 <sup>s</sup> 1 Cor. 11. 30. <sup>t</sup> Psal.  
 89. 30, 31, 32. <sup>u</sup> Psal. 105. 19.

“ tryed us as silver is tryed.” *v* Of this kind was  
 “ that fiery tryal ” the Apostle foretold the Lord’s  
 People should be “ tried with.” *w*. And these  
 are “ the divers Tentations,” the Apostle James  
 exhorteth christians to “ Count it all joy when  
 “ they fall into them. *x*

*5thly*. There are “ exercising troubles which  
 “ believers have in this world,” The Lord hath  
 planted his graces in them and these must be ex-  
 exercised, for which purpose he sendeth troubles  
 upon them. Faith, Patience, Hope, and submis-  
 sion would ly asleep in the habit, if it were not  
 for this kind of tribulation. To this purpose the  
 Apostle saith, “ Tribulation worketh patience,  
 “ and patience experience, and experience hope.”  
*y* By such exercises the graces of the holy spirit  
 are strengthened and increased in the Lords  
 people.

Lastly believers however easy they may be in  
 their own circumstances “ are full of the troubles  
 “ of compassion and sympathy with the afflicti-  
 “ ons of others, especially of the same body with  
 “ themselves.” There is always some part of the  
 mystical body suffering, and as it is in the natural  
 body, if one member suffer, all the members suf-  
 fer with it even so it is here. *z* Thus Paul speaks  
 of himself, “ Who is weak and I am not weak ?  
 “ who is offended, and I burn not ? ” *a* This the  
 Lord commands that we bear a part of the cross-  
 ses and burdens of others. “ Remember them that  
 “ are in bonds, as bound with them ; and them  
 “ which suffer adversity, as being your selves also  
 “ in the body. *b* The spirit of our compassi-  
 onate Lord dwelleth in his peoples hearts ; and

A 4

“ as

*v* Psal. 66. 10. *w* 1 Pet. 4. 12. *x* James 12. *y* Rom. 5. 3.  
*z* 1 Cor. 12. 26. *a* 2 Cor. 11. 29. *b* Heb. 3. 2.



“ as he is afflicted in all peoples afflictions, so are they.”

From all this it is evident, that altho’ good Christians have their good days even as to temporal prosperity, at sometimes; and altho’ one of them may have, comparatively with others, less, yea, little or no trouble, yet all the righteous, what between the troubles they feel in themselves and wherof they have a fellow feeling with others, are full of tribulation in this world. Altho’, as is but now remarked, one is fuller than another and the same person at one time than another, yet this holds still true: “ Many are the afflictions of the righteous.” *c* I proceed to a

II. Inquiry from whence, or from what Causes it is that the Lord’s people have tribulation in the World.

1<sup>st</sup>. “ God is the supreme cause of all tribulation, his people have in this world, whatever be the instrument and means.” Afflictions do not rise out of the dust, neither do they befall the people of God casually or by chance; but the Lord raiseth them up, and giveth them their commission. “ Is there evil, *viz.* of affliction, in the city, and I have not done it? saith the Lord. *d* One hair of their head cannot fall to the ground without their heavenly father. *e*

“ Thou laidst Afflictions upon our loyns, and thou hast caused men to ride over our heads,” saith the church, *f* His love and his fatherly heart toward them move him to this. “ For whom the Lord loveth he chastneth, and correcteth every son whom he receiveth.” *g* His impartial

*c* psal. 34. 19. *d* Amos 6. 3. *e* Mat 10. 29---31. *f* Psal. 66. 11. 12. *g* Heb. 12. 6.

Ser. I. *Causes of Tribulation to the Lord's People.* 9

all hatred at sin, causeth that he will not spare even his own children. Thus he saith to his people, "You, only have I known of all the families of the earth, therefore I will punish you for all your iniquities." *b* His faithfulness to his word which promiseth trouble as a covenant blessing, and threatens it as a fatherly chastisement moveth him to this, "I know saith David that thy Judgments are right, and that in faithfulness thou hast afflicted me." *i*

*2dly.* "The troubles of the Lord's people in this world arise from themselves. O Israel thou hast destroyed thy self," *j* Their sins procure tribulation to them. "Thine own wickedness shall correct thee, and thy backsliding shall reprove thee: know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts." *k* And where the sins of the Lord's people are not the procuring causes of their troubles, as in the case of Job; yet, they are occasions of them. For if there were no sin, there would be no trouble. The Lord's people sometimes trouble one another like friends meeting in the dark, and quarreling through mistake. Thus Job's friends, tho' good men, greatly added to his afflictions, by their uncharitable constructions and unreasonable arguments: yea, they frequently have an active hand in their own personal troubles, through their impatience, fretfulness and unruly passions. Ephraim was as a bullock unaccustomed to the yoke, under divine chastisements. *l* And by being such made the yoke gall him and increased his smart. Passions given way to even in the Lord's people often-

*b* Amos 3. 3. *i* Psal. 119. 75. *j* Hos. 13. 9. *k* Jer. 2. 19. *l* Jer. 3. 19.

ten breed diseases, “ are the rottenness of their bones,” and the shortner of their lives. *m*

3<sup>dly</sup>, Satan is of all instruments the greatest “ Troubler of the Lords People. ’ He is still nibbling at and bruising the heel of the womans seed. *n* He was Job’s accuser and afflicter. It was a messenger of Satan that buffeted Paul. It was the Devil that cast the sufferers of the church of Smyrna into prison, and was the Instrument of their ten Days tribulation. *o* This his malice prompts him to do, that he may deface the Image of God in them; that he may destroy their souls; and if he cannot do that, that he may render them as heartless and melancholly in their way to heaven as possible.

Lastly, “ The world is another cause of the “ tribulation of the saints in this life.” They are as lambs among wolves; as straggling soldiers in their enemies country, who will do them all the harm they can. “ In the world ye shall have “ tribulation.” That is, the men of this world will be your enemies, and harm you as far as their power can reach. The world hate and persecute the people of God as long as they are among them. “ If ye were of the world, saith Christ, the world “ would love his own: but because ye are not of “ the world but I have chosen you out of the “ world, therefore the world hateth you. If they have persecuted me, they will also persecute “ you. *p* The

III. Thing is to enquire into the Lords Designs and Ends in ordering the Lot of his People so calamitous.

#### N E G A T I V E L Y.

1<sup>st</sup>. The Lords design in the tribulation he layeth upon his people, “ Is not to exact from them “ any

*m*Prov 14. 30. *n*Gen. 3. 15. *o*Rev. 2. 10. *p*John 15. 19. 20.

“ any, no not the least satisfaction unto his offended justice for their sins ” Christ hath satisfied the justice of God to the full in bearing the whole punishment due to his people for their sins. “ He hath redeemed us from the whole curse of the law, by his being made a curse for us. *q* And therefore whatever smart may be in their afflictions, there is no vindictive wrath, no curse of the law, and nothing properly poenal in them.

Neither *2dly*, Doth he send tribulation upon his people. “ From any satisfaction or pleasure that he hath in their afflictions, considered separate from their ends.” This is infinitely distant from his merciful nature. “ He doth not afflict willingly, nor grieve the children of men *r* And far less his own children; “ He is afflicted “ in all their afflictions, and his bowels are troubled for them.” Not that there are any such commotions in the blessed and unchangeable God: but such expressions point forth unto us, among other things, that our troubles considered in themselves abstractly from their ends, are not pleasant unto him. But,

### POSITIVELY.

*1st*. The Lord sendeth tribulation upon his people in the world “ for his own glory ” He designs the manifestation of the glorious perfections of his nature in all their pressures and a greater and a better end than this cannot be. He is glorified by the sufferings of his people. *f* His sovereignty shineth in afflicting whomsoever, and in whatever way he pleaseth; his wisdom in the contrivance of their troubles so as effectually to answer the greatest and best ends; and his power in supporting them under and deliver-



delivering them for their troubles. His love, mercy and kindness are manifested in sending troubles to prevent their ruin, and blow them to heaven; in being with them in their troubles, comforting them under them, mitigating them and seasonably delivering them from all their troubles. Thus these and other of his glorious perfections are gloriously manifested and displayed by this dispensation of tribulation towards his people in the world.

2dly, The Lord sends tribulation upon his people in the world "for their best and highest good." "It hath been good for me that I have been afflicted" saith David, "he afflicts for our profit;" and he never doth this but when it is needful for this end. To this purpose, saith the Apostle Peter, "Ye are now for a season, if need be, in heaviness through manifold tentations. And this good respecteth either-- 'their sin, -- or 'their Grace.' -- 1st. He afflicts for his peoples good "with respect to sin." For by their afflictions he discovereth unto them their sin and corruption; he correcteth them to make sin bitter unto them, to weaken their corruptions, "to try" them, and to purge, and to make them white. To make them wise and watchful, and so to prevent sin that they would have otherwise fallen into. As Paul had "a thorn in the flesh given him, a messenger of Satan sent to buffet him, lest he should be exalted above measure. \*

--2dly, The Lord brings good to his people from their troubles "with respect to their graces" and holiness." For hereby their graces are proved, manifested exercised, strengthened and increased. He maketh us by tribulation "partakers of

2 Psal. 119. 71. \* Heb. 12. 13. v 1 Pet. 1. 6. w Dan. 1. 35. \* 2 Cor. 12. 7.



Ser. I. *What the Lord intends by his Peoples Troubles.* 13

“takers of his holiness.” Heb. 12. 10. And thus he bringeth about our highest and everlasting good by all our troubles.

3dly, The Lord sendeth tribulation upon his people “to make them conformable unto Christ their head.” He was a man of sorrows and acquainted with grief, and he went by the cross unto the crown, “and whom God did foreknow, he also did predestinate to be conformed to the image of his son.” y And this is a part of our conformity unto his image. And therefore Christ told his disciples, that they should drink of his cup, and be baptized with the baptism wherewith he was baptized, z That is, they should endure sufferings like unto his. Hereby we are made partakers of his sufferings. we suffer with him and so shall be glorified together.

Lastly, The Lord sendeth tribulation upon his people in the world, “to assure the wicked of a judgment to come; wherein it shall be perfectly well with the righteous and ill with the wicked; for if the righteous be recompensed in the earth; much more the wicked and the sinner. a And if judgment begin at the house of God, what shall be the end of them that believe not the gospel?” b The wicked often prosper and prolong their lives in their wickedness; and the righteous perish, and are troubled not only in the way of righteousness, but for it. c And this giveth assurance unto all that there is a day coming when the righteous Judge will recompense tribulation to them who trouble his people “and to them who are troubled, rest. d I shall conclude this sermon having now finished the doctrinal part, referring the improvement and use to the following sermons.

SER

y Rom. 8. 29. z Mat. 20. 23. a Prov. 11. 31.

b 1 Pet. 4. 17. c Eccl. 7. 15. d 2 Thess. 1. 5 6. 7.

## S E R M O N . II.

On the Tribulation the Disciples of  
Jesus have in the World.

J O H N. XVI, 33.

----- *In the World ye shall have Tribulation.*

**I**N the preceeding Sermon you have learned 1<sup>st</sup> what kind of tribulation the Lords people have, or may have in the world, namely, not only tribulation natural and common to all Men but peculiar to good christians, such as persecuti-on for Christs sake, divine chastisements, divers temptations, exercising troubles, and what flows from sympathy with the afflictions of others.

You have also 2<sup>dly</sup>, Been taught that their tri-bulation in the world cometh from God as the supreme cause, from themselves as the procuring cause, and from the devil and the world as instru-ments.

And 3<sup>dly</sup>, That the Lord doth not afflict his people for the satisfaction of his justice, or from any pleasure that their sufferings give him : But for his own glory their best and everlasting good; to conform them to the image of his son and to assure the world of a judgment to come.

The use and practical improvement of this subject which we now proceed unto, shall be

I For Information.

II. For Exhortation

You have the First of these in the following Inferences,

## I N F E R I.

Have the Servants of Christ tribulation in the world, and such as is straitning? "Then this confirmeth the doctrine you have heard preached this Summer, "That strait is the gate, and narrow is the way that leadeth unto life; and "pointeth out one reason whence it is so."

Straitning affliction and troubles are one of these things that make the way to heaven difficult to all who have flesh to feel affliction, and impossible to as many as love their flesh better than their souls, and therefore will rather part with the way to life, than endure the troubles that are to be met with in it. They may "endure for a while so long as no trouble but what is common to men is met with; "But when tribulation and persecution ariseth because of the word, by and by they "are offended," and turn out of the Lords way: *a* The way to heaven is covered with briers and thorns, in regard of the many sufferings that must be undergone by all who walk in it "For "through many tribulations we must enter into "the kingdom of heaven" *b* And altho' these do not hurt the Lords people; yet they are a hedge of thorns that stop all slothful sinners in their way to heaven "The way of the slothful man is "as an hedge of thorns; but the way of the righteous is made plain." *c* And even as to the righteous themselves it is grievous to their feeling, to be saved as by fire, to obtain the crown of life as by racks and torments, by anguish and tribulation, and to come to heaven as it were by the very gates of hell. "Strait is the gate; and narrow "or filled with tribulation" (as the word in the original signifieth) is the way which leadeth unto life; and few there be that find it. *d* I N. *a* Mat. 13. 21. *b* Acts 14. 22. *c* Prov. 15. 19. *d* Mat. 7. 14.

## I N F E R. II,

Have all the Lords people tribulation in the world? Then hence learn "The difference between the Saints in the world, and in heaven.

In the world the saints have tribulation; but in heaven they enjoy everlasting and perfect consolation. In the world they are troubled; but in heaven they triumph over all trouble. Here they are weary: but there they are "at rest from their labours". Here they sow in tears, and have a night of weeping; but there they reap an everlasting harvest of that fulness of joy which cometh unto them in the morning of the resurrection. In this stormy and tempestuous world, they are tossed as a ship among rocks, by threatening waves and high winds; but in that calm and blessed world that is above, they are fixed as pillars in the temple of God, and go no more out. In this wilderness believers may say of their troubles in some measure as Paul, "we are in troubles by water, in troubles by robbers, in troubles by our own countrymen, in troubles by the heathen, in troubles in the city, in troubles in the wilderness, in troubles in the sea, in troubles among false brethren, we are in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." But in heaven they enter into the promised land and obtain a blessed period of all their conflicts and difficulties: "For God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." *g*

I N-

*e* Rev. 14. 13. *f* 2 Cor 11. 26. 27. *g* Rev. 21. 4.

I N F E R. III.

Have the Lords people their tribulation in this passing and transitory world? Then "how good and choiceable is their condition beyond these who are free in a great measure from tribulation in this world which cometh to an end; but shall have a far more intollerable tribulation in that world that shall never end, or these who have tribulation not only here in this world, but forever hereafter."

The unconverted as to their outward condition in the world are distinguishable into two sorts. ----- some are in a great measure strangers to affliction.----- Others have as great troubles as any of the Lords people. Their lot is inconceivably Preferable to both these.

As to the first sort they are free from all extraordinary and distressing tribulation, they have all the outward prosperity that they can desire; yea, as the Psalmist describes them, "They are not in trouble as other men: neither are they plagued as other men: their eyes stand out with fatness: they have more than heart could wish." *b* All things thrive well with this sort, neither are they remarkably cross'd in any thing as Job describes their case. "They live become old, yea, are mighty in power. Their seed is established in their sight with them, and their off-spring before their eyes. Their houses are safe from fear, neither is the rod of God upon them. Their bull gendereth, and faileth not, their cow calveth, and casteth not her calf. They send forth their little ones like a flock, and their children dance: They take the

B

timbrel



“ timbrel and harp, and rejoice at the sound of  
 “ the organ. They spend their days in wealth,  
 “ and in a moment go down to the grave.” *i.* All  
 this prosperity is only during this life at the long-  
 est. Death will put an end to all of it, and then  
 never pleasure nor comfort more. How happy  
 then are the Lords people who have all their tri-  
 bulation in time, and their consolation to eter-  
 nity? Beyond these. “ Remember, said Abra-  
 “ ham, unto the rich glutton in hell, that thou  
 “ in thy life time receivedst thy good things,  
 “ and Lazarus evil things: but now he is com-  
 “ forted and thou art tormented.” *j* Consider  
 this, and think upon it you who are the men of  
 this world, and have laid up no foundation for  
 the life to come, how preferable the condition  
 of the Lord’s afflicted ones is to yours, and how  
 wise they are beyond you. They are not soli-  
 citous what their state in the world be, provided  
 their state in that to come be happy; and you  
 are not anxious what your portion in the world  
 to come be, provided you have a portion in this  
 life. They chose to suffer affliction with the peo-  
 ple of God, because it is but for “ a moment, and  
 “ worketh for them a far more exceeding and  
 “ eternal weight of glory;” And you take up  
 with the pleasures of sin that are but for a sea-  
 son, altho’ they beget a worm that will never die,  
 and kindle a fire that will never be quenched.  
 Tho’ they mourn now, yet they are blessed: for  
 they shall be comforted eternally; and altho’ you  
 be rich now, yet wo unto you for ever, for you  
 have received your consolation: altho’ you be  
 full now, yet in the other life you shall be hun-  
 gry; and altho’ you laugh and lead a merry life  
 now

Ser. II. *preferable to the best lot of the Wicked.* 19

now, yet wo unto you for ye shall mourn and weep, for ever. k

As for you who are poor, afflicted and under tribulation, and at the same time graceless and Christless ; how much sadder is your case than that of the Lord's people, who have tribulation only in this world ? tho' they have tribulation in this life, yet they shall have none in the next ; but you are poor, miserable, and distressed in time, and shall be so to all eternity, if you continue to live and die unconverted. Death shall put an end to the troubles of the Lord's people ; but it shall bring no ease to you : yea, any little comfort you may now have, it will end that and make you perfectly miserable. Some of you are so foolish as to think, that your Poverty, sickness and straits in the world are all the punishment you shall have for your sins ; and that God will pity you when you die because you have had so much affliction in time : But know for a certainty if you die unregenerate and Christless God will not pity you, " He that made you will have no mercy upon you, and he that formed you will shew you no favour ; but he will laugh at your calamity, and mock when your fear cometh." What you feel or have felt of affliction, beareth no Proportion to the punishment the least of your sins deserveth ; for that is no less, than the wrath and curse of God, both in this life and in that which is to come. The people of God only have the comfort that their troubles shall end with their lives ; but as for you, death will carry you from one furnace to a hotter. For then " the Lord will render tribulation and anguish unto every soul of man that hath done evil, and hath not repented, whether they have had much tribulation in this world or not. B 2 IN-  
k Luke 6. 24. 25.

I N F E R. IV.

Have the Lords people tribulation in the world? Then "tribulation is in it self among these things that happen alike to all, and therefore it is no evidence in itself, that such who suffer it are the Lord's people, and in favour with him."

Altho' the godly have tribulation in the world; yet, they are not the only persons who have it: for many wicked persons have great troubles in this life: and are all of them hated of God. It is among these events "that happen alike to the good and to the bad, to the righteous and wicked, to him that sacrificeth, and to him that sacrificeth not." / And therefore let none of you conclude that your state is good, or that you are favoured of God; because you are in affliction: Seeing that it floweth sometimes from his vindictive wrath, and is many a time inflicted upon his enemies.

I N F E R. V.

Is it so that all the Lord's people shall have tribulation in the World? Then "the greatest affliction in this world is no sign or evidence that a persons state is unconverted and Christless, or that God is their enemy and doth not love them."

When the Lords people are under great and fore troubles Satan that troubling spirit labours to perswade them, that these are tokens of Gods displeasure and of their hypocrisy; and that if they were sincere and in favour with God they would

Ser. II. *Tribulation in itself, no evidence of* &c. 21

would not be so much afflicted. This was the construction Jobs three friends put upon his sore distresses, that they were marks of Gods wrath against him, and that he was a hypocrite. Yea, many of the Lords dearest saints have been so far imposed upon, by this deceit, as to draw such conclusions against themselves while they have been under the cross. "How groundless this is, " is evident from this doctrine, that those" who have peace in Christ, shall have tribulation in the world. See then that you who are the Lords people, never say that God is your enemy, and that you are not his children merely upon this ground, because you are afflicted; or that you are not so holy as this or the other professor, because you are more grievously afflicted. For afflictions are not only consistent with the love of God towards his People, but they flow from it. "For whom the Lord loveth he chastneth, and " scourgeth every son whom he receiveth. If ye endure chastning, God dealeth with you as with sons: " for what son is he whom the father chastneth not? " But if ye be without chastisement, whereof all " are partakers, then are ye bastards and not sons, *m* Moreover they who have had greatest measures of grace, and have been very dear unto God, have often in the course of providence drunk deepest of the cup of affliction. " Waters " of a full cup have been measured out unto them." Witness Job, Asaph, Heman, David, and many others: Yea, he who is the king of Saints had all afflictions meeting upon him in this life, he was a man of sorrows and acquainted with grief, and esteemed smitten of God and afflicted; and yet he was still the dear and beloved

22 *Prosperity no evidence in itself, &c.* Ser. II.  
ed son of God. In a word, Satan leaveth those in  
peace of whom he thinks himself sure. "

And where he hath no interest, and knoweth  
he cannot be a conqueror, he will not cease to  
be a troubler.

## I N F E R. VI.

If the Lords people shall have tribulation in  
the world; Then "outward prosperity and  
"freedom from tribulation is no evidence of the  
"favour of God, and of a saving interest in  
"Christ."

There are many professors think because they  
prosper in their outward state, in their children,  
in their callings, and in all their outward con-  
cerns that therefore God loveth them, and that  
they are his people. This is a soul destroying  
delusion: beware therefore of it, you who are  
thriving in the world, and are not troubled and  
plagued as other men. Conclude not from this  
that either you or your ways are pleasing to God.  
Afflictions and crosses are in themselves, as hath  
been already observed, no marks of his displea-  
sure; for they are the ordinary lot of his people:  
neither is a continued prosperity an evidence of  
his love; for he many a time maketh the sun  
of prosperity shine upon many who are the worst  
of men unto their dying day. You may attain  
to a great hight of prosperity, and yet be enemies  
to God, and have him to be your enemy. Riches  
and honour are but the left hand blessings of wis-  
dom. Rest not therefore in this as any ground of  
hope for the time to come, rather fear lest you  
have no share in his fatherly love, seeing that  
when you are so little exercis'd unto godliness,  
you



you are exempted from his fatherly chastisements, whereof all are partakers, and all who are without them are bastards and not sons. *o* I proceed to the

II. U S E which is for Exhortation

1<sup>st</sup> To you who are of the World. -----2<sup>dly</sup>.  
To you who altho' you are in the world, yet are not of the world; but Christ hath chosen you out of the world,

As for you who are of the world, and have never renounced your worldly principles, motives, designs, affections and practices, neither have embraced Christ, his way, and yoke; my exhortation unto you in the name of the Lord is,

1<sup>st</sup>. "Not to prefer the ways of sin, to the way of the Lord; because of the tribulation the Lord's people sometimes meet with in the road of duty, and the prosperity that some ungodly persons continuing in sin do enjoy: but be so wise as rather to choose affliction with the people of God than to enjoy the pleasures of sin for a season."

Be perswaded, to embrace Christ and godliness with all the troubles that can possibly follow, and to renounce the service of sin and Satan and the friendship of the world, whatever worldly advantages they may promise you. For all the ungodly do not prosper; but are under outward troubles as much as the people of God, yea, there is no ground, from the word and promise of God, to look for thriving and prosperity in the way of sin; for all the curses of the law are threatened against sinners walking therein, as you see

B 4

expressly

24 *Let not the World reject Religion, &c. Ser. II.*

expressly in Lev. 26. from the 14 ver. to the close. And in innumerable other scriptures. Further if you were sure of outward prosperity in a course of sin, as you are not ; yet, you shall certainly underly spiritual judgments, such as blindness and hardness of heart, which are the worst of evils. You will have God for your enemy, and no true peace in your own consciences. yea, your prosperity and freedom from trouble will be a dreadful judgment for to thrive in a course of sin is a sign that the Lord hath cast off such altogether, and will use no further means to reclaim them. *p* Yea, it is a mean of destruction to many sinners : “ for the prosperity of fools shall “ destroy them.” *q* And altho’ this were not the case, as it certainly is, yet all this prosperity will soon come to an end, frequently in this life, but certainly at death : “ For then tribulation and “ anguish shall be rendred to every soul of man “ that doth evil ” And according to the measure of your freedom from trouble and prosperity in time, shall your measure of trouble be unto eternity. “ How much she hath glorified herself “ and lived deliciously ; so much torment and “ sorrow give her. *r* Is the doom not only of Babylon, but of every sinner of alike sort. - - - But on the other hand if you’ll embrace Christ Jesus, and his way, if prosperity and freedom from trouble be for your true and eternal good, you shall not want it ; but may certainly expect and look for it. For godliness is the greatest gain having the promise of the life that now is, as well as that which is to come. *s* And you shall never meet with tribulation ; but when it is so needful for you as you would perish without it.

*p* Hof. 4. 14. 17. *q* Prov. 1. 32. *r* Rev. 18. 7. *s* 1 Tim. 4. 8.

it. For saith the Apostle Peter, "For a season  
 " if need be ye are in heaviness through mani-  
 " fold temptations." † And the Apostle Paul,  
 saith "when we are judged, we are chastened of  
 " the Lord, that we should not be condemned  
 " with the world." ‡ If you have tribulation in  
 the world, you shall have peace in Christ, and  
 you shall have him with you to support, comfort  
 and deliver you; it shall be but short, but for a  
 moment, and when the Lord hath accomplish-  
 ed his work of love and mercy upon you, for  
 which it was designed, you shall have everlasting  
 rest, "a far more exceeding and eternal weight  
 " of glory,-----

Is not then godliness with the greatest calami-  
 ties that ever attended it, far preferable to a God-  
 less life in the height of worldly prosperity? And  
 will it not be your wisdom to judge thus, and  
 choose accordingly? such a judgment and such a  
 choice was an evidence and fruit of Moses' manly  
 prudence and wisdom. For, "by faith Moses when  
 " he was come to years refused to be called the  
 " son of Pharaoh's daughter; choosing rather  
 " to suffer affliction with the people of God than  
 " to enjoy the pleasures of sin for a season; e-  
 " steeming the reproach of Christ greater riches  
 " than the treasures in Egypt: for he had respect  
 " unto the recompence of reward." u This is  
 an essential article of christianity, you cannot be  
 " real christians without it. " If any man will  
 " come after me, (saith Christ) let him deny him-  
 " self, and take up his cross and follow me. For  
 " whosoever will save his life, shall lose it; and  
 " whosoever shall lose his life for my sake shall  
 " find it: for what is a man profited, if he shall  
 " gain the whole world, and lose his own soul?

" or

“ or what shall a man give in exchange for his  
 “ soul?” v They are Atheists and Fools who will  
 not endure a few troubles in time, to glorify God  
 and save themselves ; but for the sake of some  
 temporary gain bring upon themselves swift and  
 endless destruction. Oh ! be not such fools as  
 these. Mal. 3. 14. 15. who concluded that the  
 wicked were happy, because some of them prospered  
 in worldly things for a time ; and that the  
 godly were miserable, and godliness a wrong  
 course because of tribulation attending it. You’ll  
 be of another mind when you shall hear from the  
 mouth of your impartial judge. Remember, that  
 you in your life time, had your good things, and  
 my faithful servants their evil things ; now they  
 must be comforted and you tormented.

2dly. If you will not be prevailed with to take  
 the same lot with the people of God ; yet, “ be  
 “ persuaded not to have an active hand in their  
 “ tribulation.”

You’ll have punishment enough for your other  
 sins, altho’ you bring not more upon your selves  
 by your encreasing the tribulation of the Lord’s  
 people : for he will render tribulation unto those  
 who trouble them. When the Lord is a little  
 displeased with his children for their sins, the  
 world often take that opportunity to help forward  
 their affliction. Do not you so : for it will  
 bring sore displeasure upon you. As the Lord  
 saith, Zech. 1. 15. “ I am very sore displeased  
 “ with the heathen that are at ease : for I was  
 “ but a little displeased, and they helped forward  
 “ ward the affliction.” You will get no thanks  
 from him for troubling them ; even in the case  
 of his holy providence making use of you as instruments  
 of his fatherly chastisements towards  
 them

them : for you have no intention to accomplish his wise and merciful end in these afflictions.

“ And when he hath accomplished his whole  
“ work upon his people, he will cast you the rod  
“ of his fatherly anger in the fire, and will afflict  
“ you who afflicted them.” Therefore for your  
own sakes hurt them not either by word or deed :  
for “ they who touch them, touch as it were the  
“ apple of his eye.”

3<sup>dly</sup>. “ Rejoyce not at the tribulation of any  
“ that fear God.” I shall conclude this Sermon  
with this brief inforcement of this exhortation.  
“ That he that is glad at the calamities of any  
“ shall not be unpunished.” *w* Much more shall  
you be punished if you are glad at the calamities  
of those who are near and dear unto God. “ Re-  
“ joice not against me (saith the church) O mine  
“ enemy : when I fall, I shall arise ; when I sit  
“ in darkness, the Lord shall be a light unto me.  
-----Then she that is mine enemy shall see it, and  
“ shame shall cover her which said unto me,  
“ where is the Lord thy God ? Mine eyes shall  
“ behold her : Now shall she be troden down as  
“ the mire of the streets. *x*

*w* Prov. 17. 5. *x* Mich. 7. 8,----10.



## S E R M O N. III.

### On the Tribulation the Disciples of Jesus have in the World.

J O H N XVI. 33.

----- *In the World ye shall have Tribulation.*

**I**N the close of the preceeding Sermon this doctrinal Subject that the Lord's people shall have tribulation in the world hath been applyed in the way of exhortation unto the men of the world ; I proceed now to apply it in the same way unto these whom Christ hath chosen and called out of the world. Unto such this Subject calleth.

1st. " To make that use of these happy times  
" and seasons of freedom from extraordinary  
" tribulation in the world, that the glory of  
" God and your own good do call for."

Such a time and season is a golden opportunity of doing much for God and your own souls, and should be well improven. And the christian's wisdom lyeth in suiting his work unto the season of it. " See then that in this ye be not fools,  
" but wise redeeming such a time " *a* ---Such a season doth the Church in this land at this day enjoy : it is. blessed be the Lord, free from the tribulation of persecution by the magistrate ; and whatever we deserve and have just ground to fear, from the tribulation of national calamities and outward judgments. All of us are sharers in this public blessing.--- There are also some of you, who I hope are honestly serving the Lord with your families, that, setting aside the common attendancies of human nature, have nothing grievous

Ser. III. *Improve wisely the Publick Tranquility.* 29

vous in the world befalling you; but have the candle of the Lord continually shining upon your tabernacle, and have for the most part your hearts desire, while others of the Lord's people have troubles upon their bodies, their minds, in their families and other concerns.-- Let us all therefore improve wisely the church and nations peace in general,--- And see that you make a right use of your time of prosperity in particular.

The first calls for growth in knowledge, Grace and holiness under the means of grace Put a high estimate and value upon Christ's Ministers and ordinances, and labour to profit by them. " Yet a little while is the light with you: walk " while you have the light, lest darkness come " upon you: for he that walketh in darkness, " knoweth not whither he goeth. While ye " have the light, believe in the light, that ye " may be the children of the light." b--- Beware of these sins that may provoke the Lord to send trouble upon the Church and judgments upon the land. They are your sins, and not these of his profest enemies and yours, that will provoke the Lord to deliver up the well beloved of his soul to the will of Enemies Lukewarmness, unfruitfulness, security, divisions, backslidings, conformity unto the world, and a general untenderness in the walk of God's people, are the sins that ordinarily provoke him to a controversy with his church. Beware therefore of these evils.--- Further as you would answer, by duty, the Lords kindness to the church and land whereof you are members, mourn for publick sins, turn from them in as far as any of you are necessary unto them, and beware of them. Take not that liberty to drink, to speak, and to live as the World do.

30 *Improve a Time of personal Prosperity.* Ser. III.

do. Pray for Zions prosperity, and the peace of Jerusalem, and seek her good continually. Never wish well to a Popish Pretender and his Party, they are enemies to Zion. Their predecessors were like Ahab, always troublers of Israel, and so would they. Pray for our sovereign King GEORGE and all in authority under him, "that we may lead a quiet and peaceable life in all godliness and honesty." For this is good and acceptable in the sight of God our Saviour. <sup>c</sup> You may see your duty in one word, Acts 9. 31. "Then had the churches rest throughout all Judea and Galilee, and Samaria, and were edified and walking in the fear of the Lord, and in the comforts of the holy Ghost, were multiplied." This will be to make hay while the sun shineth, and will make the churches peace to flow down like a river.

As for you who by the sovereign grace and providence of your God, are with your families, free from straitning troubles, and have all that prosperity your hearts can reasonably desire, "Labour wisely to improve such an agreeable dispensation for the glory of God and your own best good." The prosperity you enjoy is in its own nature a great blessing. Ascribe it not to yourselves, neither unto second causes, but unto God; and magnify him for it. Let his praise, who is become your salvation be your song.--- Your corruptions are indeed ready to abuse such soft and easy Blessings, be therefore the more upon your guard. Beware of, and heedfully watch against forgetting God, carnal-security, pride, luxury, despising those who are in affliction, and such other sins as the godly themselves, in a state of prosperity, have fallen into. You

**Ser. II. Improve a Time of Personal Prosperity &c. 31**

You are indeed allowed to "rejoice in the day  
" of prosperity, to eat your bread with gladness,  
" and to drink your wine with a merry heart"  
but it must be with such moderation, "as if you  
" rejoiced not. *d* - Be humble under a deep sense  
of your unworthiness, as Jacob who in the  
height of his prosperity, said, "I am not worthy  
" of the least of all the mercies, and of all the  
" Truth which thou hast shewed unto thy  
servant. *e* --- Lay out a part of what God hath  
given you for him and his service. "Honour the  
" Lord with thy substance, and with the first  
" fruits of all thine increase, so shall thy barns  
be filled with plenty, and thy presses shall burst  
" out with new wine." *f* Read, hear, pray, me-  
ditate, and be more in religious duties than others.  
Your prosperity giveth you more leisure for the  
service of God and the concernment of your souls,  
than they have who are perplexed with anxious  
cares how to get a livelihood for themselves and  
families; and therefore more is required at your  
hands. See to it then that your freedom from  
trouble be as oil to the wheels of your obedience.  
---Do that good now which will not be in the  
power of your hand to do, "if you come into  
" straits, wherein you have done otherwise,  
" break off these sins by righteousness, and your  
" iniquity by shewing mercy to the poor," which  
may prevent the declining of your day, and be a  
" lengthning out of your tranquility:" *g* Or if  
trouble come, you will have this comfort under it,  
that it hath found you in the way of duty, and  
therefore is sent for other ends, than for the pu-  
nishment of sin. The sum of all we have said un-  
to you is contained in the charge that Paul in-  
joineth

*d* 1 Cor. 7. 30. *e* Gen. 32. 10. *f* Prov. 3. 9, 10.  
*g* Dan. 4. 27.

joineth Timothy and all other Ministers to give unto rich men, " Charge them that are rich in  
 " this world, that they be not high minded, nor  
 " trust in uncertain riches, but in the living God,  
 " who giveth us richly all things to enjoy : that  
 " they do good, that they be rich in good works,  
 " ready to distribute, willing to communicate;  
 " laying up in store for themselves a good foundation against the time to come, that they  
 " may lay hold on eternal life." *b*

*2dly.* " Lay your account to meet with tribulation in the world, and look for it. "

Do not conclude that because your mountain stands now strong, it shall therefore never be moved; that because your sun shines now clearly, it shall never be clouded. David who reasoned thus, soon found himself mistaken; for God hid " his face, and he was troubled." *i* Christ warns you of this that in the world you shall have tribulation, And you have many reasons besides to look for it. God will have his servants and their graces tried. You do not always behave as " the sons of God without rebuke," in this case his love and covenant oblige him to lay you under the discipline of his faulty children. Satan bears the same mind towards you that he bore towards Job, Paul, and others of the Lords servants, whom he troubled to the outmost of the divine permission. The world hateth you, and will persecute you to its power. It was so in Isaac's days, it was so in Paul's, and you have no reason to think that it will be otherwise in yours. *j* If you therefore resolve to continue faithful followers of Jesus Christ, you must live in the daily expectation of tribulation. So much is intended

*b* 2 Tim. 6. 17. 18. 19. *i* Psal. 30. 6. 7. *j* Gal. 4. 29.



Ser. II. *Look and prepare for Tribulation. &c.* 33

“ If any man will come after me, let him deny himself, and take up his cross daily, and follow me. & Not that trouble for religion is always the christains lot; but it is what he must daily reckon upon and look for. Look then for the worst if the Lord spare you, it will be no loss to you that you have looked for it; and if it shall come, the looking for it will save you from being surprized by it, and will excite you to arm yourselves against it. And therefore

3dly. “ Prepare and make such provision before hand for tribulation, that if it shall come, you may not be hurt by it, but supported and comforted under it.”

Your way to Canaan lyeth through the wilderness, and unto Jerusalem, through the valey of Baca, that is of weeping. You are at sea and may be tossed with tempests before you come to land: You are in a camp and may be alarmed. Yea, there is not only a “ may be ” in all this; but a “ must. For through much tribulation we “ MUST enter into the kingdom of heaven.” <sup>1</sup> All the people of God in their way heaven-ward meet with tribulation, outward or inward, more or less. No real Christian shall want his Cross. *Filii Christi, Filii Crucis.* Besides all this, you are fallen, “ in the last days wherein ” as the Apostle fortells, “ perillous times shall come”. <sup>m</sup> Clouds are gathering over the Church whereof you are members, and the lands wherein you dwell. The power and restless malice of enemies abroad and at home are just grounds of fear: but what is still greater is the crying sins of the land, and the backslidings of this Church. We have abused our peace, misimproven the Gospel,

C and

& Luke 9. 23. <sup>1</sup> Acts 14. 22. <sup>m</sup> 2 Tim. 3. 1.

34 *Prepare for Tribulation before hand.* Ser. III.

and grown worse under the many public judgments, and extraordinary deliverances the Lord hath wrought for us since the happy revolution. Every thing cryeth to you to prepare for trials. If they come upon the church, you must either turn your back upon Christ, or suffer with his people. And if general Calamities come upon these sinful lands, you must bear a part one way or another. Whether these things shall soon be so or not, your own mountain stands not so strong, but it may be moved ; and how soon you cannot tell. Therefore as the Lord commandeth you, prepare before hand for trials. " Have " your feet shod with the preparation of the gospel of peace." \* If you do this you will not be surprized with trouble, nor unprepared for it, when it cometh. Christ giveth you this warning that you may not be unprovided.

If you now enquire what is the preparation on that is necessary ? I answer,

1<sup>st</sup>. " Make sure of a hiding place against a " day of tribulation, that will either keep you " from it, or from being hurt by it, if it fall upon " you." Christ and God in him is the only hiding place. As the prophet saith, " A man shall " be as an hiding place from the wind, and a " covert from the tempest : As rivers of water in " a dry place, as the shadow of a great rock in a " weary land." † Christ's merit, intercession, promises, attributes as he is God, and his providence are so many chambers of safety to the Lord's people against a day of trouble ; make sure of this hiding place by faith, by parting with all

\* Eph. 6. 15. † Isa. 32. 2.

Ser. III. *Prepare for Tribulation before hand.* 35

all sin, and by earnest prayer unto God. As the Psalmist. "In thee, O Lord, do I put my trust, let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape; Incline thine ear unto me, and save me. Be thou my strong habitation, whereunto I may continually resort. Thou hast given commandment to save me; for thou art my rock and my fortress. &c. p

If you do thus, when the dark day cometh, you'll have no more to do but enter into your hiding place, as Noah did into the Ark, which he prepared, before the flood came being forewarned of God. Obey then the gospel call by coming unto the Lord Jesus Christ penitently and believingly. "Come, my people, (saith he) enter thou into thy chambers and shut thy door about thee; hide thy self as it were for a little moment, until the indignation be overpast. q.

2dly "Get and put on the whole armour of God," that is, all the graces of the spirit, faith, Hope, Patience; Righteousness, &c. Christ that hath foretold evil days, hath also provided for you, your armour of proof against them. Be sure to make use of it, as directed particularly, Eph. 6. 10. &c.

3dly. "Lay up cordials against the time of tribulation." The promises of the Covenant are full of such cordials against every trouble that can befall the people of God. "They are the wells of salvation, the streams of that River that make glad the city of our God." They are Christ's "apples and flagons" wherewith he comforteth his people under their faintings. r Be acquainted with these promises, study them

G 2

and

p Psal. 71. 12. 3. q Isa. 26. 20. r Song 2. 4.

36 *Prepare for Tribulation before hand.* Ser. II.

and lay up some of them in your hearts suitable to every kind of distress that may befall you. If you do this, you'll know in a day of tribulation, without confusion, whence to take down a cordial.

Lastly. "In the time of your greatest tranquillity meditate upon tribulation that may come." Inure your thoughts to the cross, this will allay the bitterness of it when it cometh. In the words of the wise man, "If a man live many years, and rejoice in them all; yet let him remember the days of darkness, for they shall be many." *f*

EXHORT. 4<sup>th</sup>. When you fall into Tribulation--- Beware of these sins that are incident even to the Lord's people at such a time.----- And labour to live in the exercise of those graces that the Lord calls for at his peoples hands, under such a dispensation, for his own glory and their salvation."

1<sup>st</sup>. "Carefully avoid these sins that men, even good men through their sinful corruptions are prone to fall into in a time of tribulation." Troubles are called temptations in Scripture because by them mens corruptions are tried, and drawn out too often into sinful acts dishonouring to God, and hurtful to themselves. And the best of men have miscarried in a time of tribulation, and thereby have encreased their trouble, and provoked the Lord to lengthen out their calamities. "For Instance Ephraim " who was as a Bullock unaccustomed to the yoke. Jer. 31. 19. It is therefore much your interest and duty

Ser. III. *Beware of Sins incident to Gods People.* 37

duty to watch, especially against these after named sinful evils.

1<sup>st</sup>. When you fall into affliction and tribulation, "think it not strange; as if it were not common to others of the Lord's people, and as if he were dealing with you in such a manner as he deals with none of his children." Beloved, saith Peter, think it not strange concerning the fiery trial which is to try you, as tho' some strange thing happened unto you." You can meet with no trouble but some saint or another have been in before you, "Knowing" saith the last named Apostle, "that the same afflictions are accomplished in your brethren that are in the world. † Yea, remember that the Lord dealeth no otherwise with you, than he dealt with his own son, who in the days of his flesh "was a man of sorrows and acquainted with grief."

2<sup>dly</sup>. Beware of a too light regard of Afflictions "on the one hand, or of despondency under them on the other." These are two extreame men under trouble are prone to run into. Some through stupidity or stubbornness reckon nothing of all the troubles that can come upon them, and others through weakness and unbelief sink under the burden. The Exhortation that speaketh unto you as unto children, cautioneth you against both these evils, "My son, despise not thou the chastning of the Lord, nor faint when thou art rebuked of him." "

3<sup>dly</sup>. Be not offended at the ways of religion, "because of tribulation you meet with therein, and because of the prosperity the wicked often enjoy." This hath been a sin that some of the people of God hath fallen into as you may see in

C 3

the

† 1 Pet. 4. 12. † 1 Pet. 5. 9. # Heb. 12. 5.



38 *Beware of Sins incident to God's People, &c. Ser. III.*

the case of Asaph in the 73 Psalm, and of Jeremiah in the 12 Chap. of his prophecy from the beginning. They have called into question the love and providence of God from such a dispensation. Beware you of this. Go to the Sanctuary, and there you'll see that both the prosperity of the wicked and the troubles of the godly are short: and therefore watch against all unworthy thoughts of God and religion under trouble.

4<sup>thly</sup>. "Envy not the prosperity and wordly comforts of the wicked," Their prosperity is but short, it floweth from the wrath of God, it feedeth and nourisheth their soul destroying lusts, 'tis all their portion, and it will bring upon them the greater condemnation, "Fret not thy self because of evil doers, neither be thou envious against the workers of iniquity, for they shall soon be cut down like the grass, and wither as the green herb." v

Lastly. "Be not discontent, murmuring, fretful and impatient under tribulation." Fret not your selves in any wise to do evil." Murmur not against God. Do not entertain revengful thoughts against the instruments of your troubles. Pray for your persecutors and enemies that injure you and despitefully use you. Your Lord hath taught you this both by his precept and example. These sins will do you more hurt than all your troubles: for they will put an edge upon tribulation, and provoke the Lord to lay upon you more strokes, as a father doth upon a son who receiveth not correction. I proceed now to the

2<sup>d</sup> Branch of the 4<sup>th</sup>. Exhortation, namely, "Labour to be exercised under tribulation as the Lord

v Psal. 37. 12.

“ Lord requireth for his own glory and your  
 “ good. For tho no chastning seemeth for the  
 “ present to be joyous, but grievous. neverthe-  
 “ less, afterward it yieldeth the peaceable fruit of  
 “ righteousness unto them which are exercised  
 “ thereby. w

Search out these sins which upon your part  
 may be the procuring cause of tribulation; put  
 them away by a sincere and hearty repentance.  
 and get them pardoned by faith in Christ's blood,  
 as the church exciteth her members to do. “ Let  
 “ us search and try our ways, and turn again to  
 “ the Lord. Let us lift up our hearts, with our  
 hands to God in the heavens. x

2dly. “ Exercise faith in your troubles’ be-  
 lieve the promises, and live by faith upon Christ  
 according to the promise. This will keep you  
 from being sinfully troubled, and will quiet your  
 souls under the dispensation. To this purpose  
 our Lord gave direction to his disciples. “ Let  
 “ not your hearts be troubled: ye believe in  
 “ God, believe also in me. y By this faith you  
 will also overcome the world. That I may add  
 other duties that are connected with faith, exercise,  
 hope upon God for an out gate, and its being  
 better with you, and wait patiently upon him for  
 it. As the Psalmist. “ Why art thou disquieted  
 “ O my soul? Why art thou cast down within  
 “ me? Hope still in God: for I shall yet praise  
 “ him, who is the health of my countenance;  
 “ and my God. z Be patient in tribulation. a But  
 “ let patience have her perfect work, that ye  
 “ may be perfect and entire, wanting nothing. b  
 Maintain and keep up your joy in the Lord, in  
 the midst of all your tribulations. “ In the  
 C 4 “ world

w Heb. 12. 11. x Lam. 3. 40. 41. y John 14. z  
 Psal. 42: 11. a Rom. 12. 12. b Jam. 1. 4.

" world (saith Christ) ye shall have tribulation; but be of good cheer, I have overcome the world." Resolve in his strength, as Habakkuk, " that altho' the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. *c* And this leads me to a

3<sup>d</sup>. Duty. Have you tribulation in the World? " Keep not up your Spirits, neither comfort your selves with the comforts the world make use of; but with these Christ hath left to his own people; and that the world cannot intermeddle with." They drink down their sorrow, divert the feeling of it with company, or other diversions. " It cannot be helped. It's the common lot of mankind to be in trouble." And such like are their comforts under trouble. Make not use of these; but of Christs comforts in your tribulation, As the Psalmist saith, " In the multitude of my thoughts within me,---Thy comforts delight my Soul. *d* All are reducible unto what you have in the Text. " In me ye have Peace, (saith our Lord) and be of good cheer, I have overcome the world." Comfort your selves and one another with these Words.

4<sup>thly</sup>. Seek unto the Lord frequently, earnestly, and only under all your trouble." Take not sinful courses to be kept or delivered from tribulation. " Seek not to Wizards that peep. " Should not a People seek to their God. Call upon me in the Day of Trouble, saith the Lord,

“ I will deliver thee, and thou shalt glorify  
“ me. *e*

*Lastly.* “ Labour to have these Things ac-  
“ complished in you for which the Lord sendeth  
“ tribulation upon his people in the World.”  
.....Strike in with such an occasion for the mor-  
tification of your lusts and corruptions, and pur-  
ging them away. *f*....Be not conform to this  
world that begetteth you so much trouble ; but  
be conform to the Son of God who hath over-  
come the world for you, and let him be very  
precious and dear to your souls,..... Endeavour to  
be more holy and dutiful to your heavenly Fa-  
ther. And learn to keep his Laws better by your  
being in the School of affliction. As David saith  
of himself. “ Before I was afflicted I went astray:  
“ But now have I kept thy word. It is good for  
“ me that I have been afflicted : that I might  
“ learn thy statutes. *g*....Let the troubles you  
meet with in the world mortify your affections  
unto, and wean them from it ; let them make  
you willing to leave this world, that is so full of  
tribulation, when the Lord shall be pleased to  
call, and to go to heaven ; where all tears shall  
be wiped away from your eyes. Hasten in your  
desires out of this diseased and troubling world,  
and long to be in heaven, where there is perfect,  
unmixed, and eternal rest. But yet, you must  
not impatiently desire to die meerly because of  
trouble which was Jonah’s sin, or peremptorily  
upon any account, without due submission to the  
will of God. What I aim at is, that Christians  
should not be loath to leave the world where  
there is so much trouble ; but rather content  
and chearfully willing, when it is the will of the  
Lord

Lord that it should be so : and this not only, or merely because of Freedom from trouble, which if there be no more is sinful impatience ; but especially because of perfect freedom from sin, which is the cause of trouble, and often the fruit of it also ; and to be with Christ which is far better. We should live so above the world as not to be either sinfully fond of Life, or weary of it, because of any thing we can meet with in the world. However this is sometimes God's end in laying and continuing tribulation long upon his people to make them Christianly content and willing to leave the world, and be with him when it is his pleasure, Amen.

S E R.



## S E R M O N. IV:

On the Spiritual Distress and Deeps  
some of the People of God are  
brought into.

P S A L. 88. 6.

*Thou hast laid me in the lowest Pit, in Darkness, in  
the Deeps.*

**I**N immediately preceeding Sermons, I discoursed of the Iniquities, and outward troubles the Israel of God are burdened with in this life : I now proceed according to the method then proposed, to discourse of the trouble of mind, and distress of conscience, they sometimes are brought into therethrough.

Such inward and spiritual perplexities are to the life discribed unto us in this Psalm, in the exercise of Heman the Ezrahite expressed prayer-wise unto God therein.

The Pen-man of this Psalm is not Heman who was of the tribe of Judah, and is mentioned 1 Chron. 2. 6. and who was a very wise man as is to be seen from 1 Kings 4. 31. Where he is joined with his brethren the sons of Zerah mentioned in the foregoing Passage of Chronicles. I judge rather Heman the Pen-man of this Psalm to have been the Levite who was one of the chief of the singers in the service of the Lord mentioned 1 Chron. 6. 33. and who was also a prophet and a divinely inspired person for he is called David's " Seer in the word of God." 1 Chron. 25. 5. Why he is called the Ezrahite I find nothing certain

certain : but the reason why I conclude that he is the Levite, rather than the earlier Heman of the tribe of Judah is, because the Psalm is inscribed to the sons of Korah who were established by David in the Temple service in this latter Hemans time ; which was several hundreds of years after the first Hemans Death:

Whether it be the one or the other whose exercise is the Subject of this Psalm, the scope of it is, by the example of this holy man, to instruct the people of God in the nature of spiritual troubles, how to be exercised under them, and what course to take for relief from them. Therefore it is Intituled *Maschil of Heman*, or a Psalm of Heman giving Instruction.

The first words of the Psalm express his faith towards God, and love to him, when he calls him the God of his salvation, unto whom he had cried, and upon whom he had patiently waited for relief. " O Lord God of my salvation, I  
" have cried day and night before thee, Patient  
" perseverance in prayer for deliverance from  
" pressures is the duty of the Lords people under them, and a tried way of outgate."

In the 2d Ver. He earnestly begs audience to his earnest and fervent Prayer. " Let my Prayer  
" come before thee, incline thine ear to my  
" cry. Gracious Souls when the Lord delayeth  
" to answer them, grow more importunate and  
" earnest in their applications unto him."

From the 3 Ver. unto the 10. He presseth for a hearing from the consideration of the greatness and extremity of his troubles, which he describeth in many particulars. " The Lords people  
" are allowed to make use of their misery, as  
" an argument for mercy, for Christs sake."

Particularly

Ser. IV: *Division and Explication of the Words.* 45

Particular in the 3. 4. and 5. ver. He complaineth of his outward troubles and diseases, and that in his own reckoning, and in that of others he was past hope of recovery, and as good as a dead man "When all human hope under distress ceaseth, we should never lose our hope in God, nor cease to apply to him."

In the words of our Text he beginneth to complain of heavier afflictions, such as were inward and spiritual. "Thou hast laid me in the lowest pit, in darkness in the deeps."

In which words we have first "The state and condition the Psalmist complaineth he is in for the present."

In the lowest pit, in darkness, in the deeps." each of these words is used in Scripture to signify affliction and distress both outward and inward; how great then must the distress have been the Psalmist was in, when he made use of all the three?

His allusion is unto a prisoner put into a deep dungeon, where there is nothing but darkness and deep mire, a fearful and comfortless condition like unto that of Jeremiah, who was cast by his enemies into a dark dungeon where there was no water, but mire, and he sunk in the mire. By all this the Psalmist describeth not only his outward distresses wherein he had no sensible comfort, nor evasion for him; but especially these horrors, fears, troubles of conscience, from the sense of God's wrath he was under for sin. As is evident from the next verse to our Text. "Thy wrath lieth hard upon me; and thou hast afflicted me with all thy waves." And ver. 15. and 16 He saith, "while I suffer thy terrors I am distracted." Thy fierce wrath goeth over me,  
"thy

“thy terrors have cut me off.” Sense of God’s wrath upon the account of sin lying upon his conscience was the pit, darkness, and deeps he was cast into.

2dly. In the words “The Psalmist acknowledged the Lords hand and efficiency in his spiritual distress. Thou hast laid me in the lowest Pit &c.” As if he had said, “Thou dealest with me as a Judge dealeth with the worst of malefactors, whom he casteth into a dungeon.” In this there is more than a permission and suffering Satan to distress the Psalmist spirit; There is an active and efficient hand that the Lord had in his distress acknowledged by him. “God acts in his outward dispensations towards some of his choicest servants, as if they were the greatest criminals.” And the Psalmist acknowledges this to express his faith for a deliverance, that the Lord who had laid the trouble upon him, could also take it off again; and also to express his piety in dealing with God only about it; and he honoureth God in acknowledging him to be the author of his troubles, and his divine perfections conspicuous therein. And he uttereth all this to the Lord himself, “Thou hast laid me in the lowest pit, in darkness, in the deeps.” We may make our complaint to God, but we must never make a complaint of him.

The words being thus explain’d yield these two Doctrines in a suitableness to our purpose.

#### D O C T. I.

That the Lord some times bringeth some of his dearest saints into inextricable spiritual deeps

deeps and troubles of conscience on the account of Sin.

Thou hast laid me in the lowest pit in darkness in the deeps." He was in the same condition as to his mind and conscience ; from a sense of God's wrath for his sin, that a criminal put into a dark dungeon or deep pit is in.

## D O C T. II.

That times of outward and bodily affliction are in several instances of the Lords people accompanied with great spiritual distress, and trouble of mind for sin.

This is evidently the condition the Psalmist was in at this Time. He was under great outward trouble and distress, as is clear in this Psalm, and this bred misgiving thoughts in him about the pardon of his sin. The deeps of affliction oftentimes awaken the conscience to a deep sense of sin. As David speaks, deep calleth unto deep. Psal, 42. 7.

I begin with the first of these Doctrines.

## D O C T. I.

That the Lord sometimes puts his choicest servants into inextricable spiritual distress, deeps and trouble of conscience on the account of sin.

In opening this truth, by the Lords help I shall,

I. Confirm it.

II. I shall give you some account of this darkness, Deeps, and perplexity of Conscience on the Account of Sin.

III.



III. I will instance some of these first the Lord's people have been exercised about when in the deeps.

IV. I will shew what is the Hand the Lord hath in laying this Spiritual trouble upon his own People.

V. Why he doth it. And  
Lastly give the Use.

I begin with the confirmation of the Doctrine, That the Lord sometimes lays great spiritual distress upon his best servants, and casts them into dreadful deeps, and a dreadful sense of his wrath for sin.

For this I shall mention some few of these instances left upon record, in whom this truth is exemplified.

Job was an upright man one that feared God and eschewed evil, by the testimony of God himself; and yet this holy man, besides great outward troubles, was under a dreadful sense of God's wrath for sin, great horror of conscience, and perplexing deeps of spiritual anguish and distress. He was made to possess the sins of his youth, his mind was filled with uneasy thoughts and anxiety about them, and with impressions that God was dealing with him as an enemy. As you may see Job 13. 24, 25, 26, 27. You have him complaining of the arrows of the almighty being within him, of their poison, drinking up his spirit, and of the terrors of God setting themselves in array against him; and that darkness, deep pits, terrors and fears were his Condition.

The doctrine is also clear in David's condition. He was a man according to God's heart.

No

Ser. IV. *Instances of Saints under spiritual Distress* 49

No saint under the old Testament loved God more, and was more loved of God than he: yet you have this holy man in deeps because of sin, and crying to God out of them. "Out of the 'deepes have I cried unto thee, O Lord, saith he" Psal. 130. 1. The psalms penn'd by him are filled with complaints of his sins and his trouble for them. He is an instance of the effects of guilt upon the conscience, as he describeth his spiritual perplexities in the 6, 23, 38, 51, 130, 143. and other penitential psalms. In them he complaineth of broken bones, sinking deeps, waters, an wounded and overwhelmed spirit of Gods wrath and the sorrows of hell taking hold upon him.

A third instance in whom the truth of the doctrine is exemplified, is Asaph. He was one of the chief singers in the temple or tabernacle worship, and a very godly man: yet he had a dreadful struggle with a sense of Gods wrath for sin. You may see this his sad case described by himself in the 77 psal. there from the 2 ver. you may read of his want of comfort, of the trouble of his conscience, and the overwhelming of his spirit, of the fears he had lest he should miss mercy, and that the thoughts of God were terrible to him. I might have given many other particular instances of the saints, in whom the truth of the doctrine hath been verified.

Such as Moses the Man of God, Psal. 90. 7, 8, 9. Jonah in the whale's belly. Jonah 2. Hezekiah under his sore and deadly sickness, Isa. 38. And Peter after he denied his Lord and master, "He went out and wept bitterly."

But we have a greater instance of spiritual distress and trouble of spirit from a sense of Gods

D

wrath

wrath because of sin, in one who was dearer to God than all the saints, namely our Lord Jesus Christ the son of God. He indeed had no sin of his own for which he could be troubled: for he was holy, harmless, and in him was no sin? but he had the sins of an elect world to answer for, and when God as a judge dealt with him for them, he was in great deeps and distress: for thus he prayeth, "Save me, O God: for the waters are come in unto my soul. I sink in deep mire, where there is no standing. I am come into deep waters where the floods overflow me. I am weary of my crying, my throat is dried: mine eyes fail while I wait for my God. *b* His soul was troubled. John 12. 27." As those who are in hell are troubled, as the word in the original signifieth, this with the sad complaint unto his disciples in the garden, when "he began to be sore amazed and very heavy, that his soul was exceeding sorrowful even unto death;" his agony and bloody sweat there, his thrice repeated prayer, "Father, if it be possible let this cup pass from me;" that heaven rending and heart melting outcry which he uttered upon the cross "My God, my God, why hast thou forsaken me?" do manifest what a dreadful conflict and struggle he had with the wrath of God for our sins, and what a quick sense and apprehension he had of it. Yea some interpret this psalm wherein our text lieth of Christ, and indeed it is only he of whom it could be literally said in the 7th verse, "That he was afflicted with all God's waves"

II. I proceed to give some Account of this spiritual distress, Darkness, and deep Perplexity

xity of Conscience a child of God may be brought into.

In G E N E R A L.

1<sup>st</sup>. It is of the same nature with that trouble and distress of spirit, persons converted, at age, suffer more or less, by the spirit of bondage, in a law work of humiliation, at the beginning of their conversion. Altho' these distresses in a child of God, at conversion, and after conversion differ in several things; yet they are begotten by the same means and ways, and have the same effects upon the soul, Heman in this psalm expresseth the sense he had of his case, and the shocks of trouble he had upon his conscience much like these in the 2d. of the Acts, who were pricked in their hearts, and cried out through a sense of sin, "Men and brethren, what shall we do?"

2<sup>dy</sup>. Divines observe that these who have been in great deeps and distress of conscience at the beginning of their conversion, for ordinary enjoy much peace, and holy quietness all their days after, providing that they walk in the fear of the Lord, and that these who have been converted when young, or without a great degree of trouble by a law work, are more frequently in darkness about their interest in Jesus Christ, and in distress for sin in their after lives. Paul may be an instance of the former sort. He was brought into great deeps of trouble and perplexity at the beginning of his conversion, as is narrated Acts 9. and in his whole after life he seems to have enjoyed an uninterrupted course of the sensible love and favour of God. David may be an instance of the

latter. He seems to have been converted in his younger years and without much troubles and to have led a very pleasant life in the comfortable sense of Gods favour in these years, as is plain from some of these psalms which he undoubtedly penned when he followed his fathers sheep: yet how many distressed days and nights had he afterwards on account of sin. All this indeed must be understood in a consistency with the sovereignty of God, which he exerciseth in the afflicting or comforting his own people, as much as in his giving the first grace unto sinners. And therefore,

3dly. Altho' Gods children without exception taste some what of these distresses for sin; yet the manner of the Lords dispensing them is various, and managed in a way of sovereignty. All the saints have tasted some time or other spiritual distresses for sin, and have felt the effects of a spirit of conviction in the exercise of repentance; but not in the same measure and degree. Some taste so little of these deeps, as that they are scarce sensible of them. Some drink deep, but short, as the jaylor. Some are all their lifetime or for a long time under bondage, through spiritual fear; c Such an one Heman seemeth to have been. In this psalm he complaineth that from his youth up, he was so kept under terror, as that he was ready to die with fear and discouragement, ver. 15. The Lord exerciseth his people with spiritual distress less or more, and in what manner he pleaseth.

Particularly some or all of these following things are to be found in this inward darkness and these spiritual deeps for sin, the Lord bringeth his people at sometimes into.

1<sup>st</sup>. The



Ser. IV. *Of spiritual Distressia its Particulars.* 53

1<sup>st</sup>. The Lords people have in their perplexities “a clear light and deep conviction of their sin in its nature and aggravations.” The sin of their nature, and their actual sins and transgressions are set in order before their eyes. The memory of them is refreshed and revived in the soul in their number and dreadful aggravations, as committed against the holy law of God, clear light, warnings of conscience and judgments, manifold mercies, Gods patience and forbearance, and his sons love and death. Thus David cried out, My sin is ever before me. “Against thee thee only have I sinned, and done this evil in thy sight. *d* Mine iniquities have taken hold upon me, so that I am not able to look up: They are more than the hairs on mine head, therefore mine heart faileth me.”  
e The church under the feeling of Gods wrath cryeth out, Isa. 64 6, 7. “We are all as an unclean thing, all our righteousness are as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away, and there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us because of our iniquities.”

2<sup>dly</sup>, There is in this Distress, “a want of spiritual comfort, and of the sense of the love and favour of God, that is the ordinary allowance of his people.” A gospel prevailing perswasion of acceptance with God through Jesus Christ is the priviledge of the effectually called in this life. The Lord will speak peace unto his people, and to his saints; but in this perplexity the believer is without this and is in darkness and without this

D 3

light

*d* Psal. 51. 3, 4. e Psal. 40. 12.

54 *Of spiritual Distress in its particulars.* Ser IV.

light of comfort: As Isa. 50 10. He is at this time without all present sensible testimonies of Gods favour unto him. The light of God's countenance doth not now shine; but his face is hid. Thus Heman cried out. ver. 14. "Why hidest thou thy face from me?" at such a time the soul loseth all sight of its graces, and former fruits of holiness, and is made to call all into question. "Such cannot see afar off, and have forgotten that they were purged from their old sins. *f* So that not only the Sun of Gods testimony is set; but no star appearing, the soul is without all sensible evidence and sight of God's favour.

3dly. "A revived sense of justly deserved wrath for sin belongeth to this darkness and thir deeps." Of this deep Heman complain, ver. 7. Thy wrath lieth hard upon me." And ver. 16. "Thy fierce wrath goeth over me." The soul sees nothing, feels nothing but wrath and anger. It judgeth that it deserveth God's dreadful wrath, and is filled with thoughts that all it meets with is in anger, and that God is its enemy, and dealing with it as an enemy. Thus Heman complains. ver. 14. "Lord, why castest thou off my soul?" And ver. 16. "Thy fierce wrath goeth over me, thy terrors have cut me off." And these mentioned, Psal. 102. 9. 10. Vent their sorrows to the same purpose, "For I have eaten ashes like bread, and mingled my drink with weeping: because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down. These are deeps indeed."

4thly. "Great doubts what will come of them for the time to come may befall the people of  
" God

“ God in this darkness and these deeps. He that  
 “ is in darkness knoweth not whether he goeth ”  
 They may question whether God will be merciful to them or not, and what he is about to do with them as to their eternal state: yea, such doubts may come to a great height. Persons under them may be left to draw conclusions for a time, that they are lost for ever. Thus Heman in this Psalm, ver. 4. and 5. thought himself as one already in hell, free among the dead, and amongst these God remembers no more. And he questions whether ever God would raise him out of this sad condition, ver. 10, 11, 12. Asaph in his deeps came the same length, “ Will the  
 “ Lord cast off for ever? and will he be favourable no more? is his mercy clean gone for ever? doth his promise fail for evermore? hath  
 “ God forgotten to be gracious? hath he in anger shut up his tender mercies.” *g* So did Jonah, (he said) “ I am cast out of thy sight,” *h*  
 So did the Church, Lam. 3. 18. “ And I said,  
 “ my strength and my hope is perished from the  
 “ Lord.”

*5thly.* “ Oppressing apprehensions of dreadful  
 “ judgments may befall a child of God in their  
 “ deeps.” Thus Heman was afraid of such strokes as should cut him off altogether. And David saith, in the like case, “ my flesh trembleth for fear of thee, I am afraid of thy judgments. *i* The poor afflicted prisoner being under a sense of guilt, trembleth every moment lest the great God may strike him suddenly with some fearful judgment.  
 “ Take me not away, (cry’d David) in thy wrath.

*6thly.* “ Dreadful terrors sometimes fill a believers soul under spiritual darkness, and in  
 “ the deeps.” Darkness and deep dungeons are

D 4

fearful

*g* Psal. 77. 7. 8. 9. *h* Jonah: 2. 4 *i* Psal. 1. 19. 120.

fearful and horrible places, Heman as he expresseth his case in this Psalm was almost distracted and out of his wits with such terrors. And Job crieth out, "The terrors of God do set themselves in array against me." *j* And how can it be other ways, when the very thoughts of God trouble and overwhelm the soul, as Asaph saith of himself, "I remembered God and was troubled : I complained, and my spirit was overwhelmed." *k* Whatever airt the soul looks to, and whatever way the thoughts are turned, they bring in nothing but fear and terror, and who can express the sadness of such a condition ?

*7thly.* "Cutting reflections, galling and self-condemning thoughts for their sins and ingratitude to God, are a part of the deeps of such entangled and distressed souls." Their consciences upbraid them, and they accuse, judge ; and condemn themselves for their sin, folly, and ingratitude unto God. "So foolish was I and ignorant, and such a beast before thee." The man is filled with self loathing and abhorrence, with shame, sorrow, self displicency, and self-revenge. 2 Cor. 7. 9. 10.

*Lastly.* "The effects of all this darkness and distress upon the souls of the Lord's people may be very sad." It hath disabled and dispirited some for duty, either in doing or suffering. "I am as a man that hath no strength, (saith Heman) It hath put some that they could not pray with that life, vigour, and exercise of grace they did formerly. "I am so troubled, said Asaph under spiritual distress, "That I cannot speak." / It hath made the language of some nothing but heavy groans, as Hezekiah said of himself, "Like a crane or a swallow so did I chatter : I did  
"mourn

"mourn as a dove : mine eyes fail with looking upward : O Lord, I am oppressed, undertake for me." *m* It hath damped the faith confidence and hope of some, as the Psalmist saith "Mine iniquities have taken hold upon me, so that I am not able to look up they are more than the hairs of mine head, therefore my heart faileth me." *n* This darkness hath put some to use very extravagant expressions and desperate speeches, both towards God and of themselves, as Job 6. 26. It hath put some of them to think all duty needless and in vain for them. It hath brought weakness of body, lowness of spirits, and distraction of mind upon some as Heman complaineth in this Psalm. And some it hath downright killed. I proceed to give you some account of these sins which have brought the Lord's people into darkness and the deeps, or that they have been deeply exercised about when in such a case.

*1<sup>st</sup>* Sins in their own nature wasting conscience, and that are contrary both to the light of nature and grace, have cast believers into the deeps, such as these sins mentioned 1 Cor. 6. 9, 10. Adultery and murder brought David into great darkness and deeps, and for a long time as you may observe in his penitential Psalms And so did Peters denial of Christ, altho' it was but for a short time.

*2<sup>dly</sup>*. Sins tho' not so gross in their nature, yet through aggravating circumstances have provoked the Lord to lay his people under darkness, and their consciences have been much troubled upon the account of them. So it was with David because of his carnal confidence as he declar-  
eth



58 *Sins which have troubled the Lord's People: &c.*  
eth Psal 30. from the 6 ver. " And in my prof-  
" perity I said, I shall never be moved. Lord, by  
" thy favour thou hast made my mountain to  
" stand strong: thou didst hide thy face, and I was  
" troubled." In which case he was put to cry  
to God for mercy to prevent his going down to  
the pit. And the Spouse was brought under great  
spiritual trouble and distress for spiritual laziness,  
and not entertaining Christ so kindly as she should  
have done, and as the kindness of his manifesta-  
tions required, as you may see Song 5. from the  
2. ver.

3dly. Sins that bring scandal and offence with  
them are for the most part causes of darkness and  
perplexity to the people of God. The Lord for  
the most part makes these sins very bitter to his  
people whereby they have stumbled and offend-  
ed others at the ways of the Lord, and given  
them occasion to reproach Religion. As in Da-  
vid's case, tho' the Lord pardoned his sin; yet he  
chastned him severely for it. " Howbeit (said  
" Nathan unto David, because by this deed thou  
" hast given great occasion to the enemies of the  
" Lord to blaspheme, the child also that is born  
" unto thee, shall surely die." When the  
Lords people fall into pride, passion, frothy dis-  
courses, and covetousness the men of the world  
take much notice of it and are offended at Reli-  
gion because of it, and therefore the Lords brings  
his people under darkness and spiritual distress,  
for these sins as much as for grosser evils. You  
have an instance of it in the Lord's dealing thus  
with some of his People for the sin of covetoul-  
ness. Isa. 57. 17. " For the iniquity of his cove-  
" tousness, was I wroth, and smote him: I hid  
" me, and was wroth."

4thly.

*4thly.* The corruption of nature and the stirrings and workings of it have bred much perplexity of mind to the Lord's people, as David complains, Psal. 51 5. "Behold I was shapen in iniquity; and in sin did my mother conceive me." And Paul makes grievous complaints of it in the 7 of the Romans, and in the end cries out, "O wretched man that I am, who shall deliver me from the body of this death. ver. 24.

*5thly.* Sins long ago committed, repented of, and pardoned have been ground of exercise, fear, and trouble to the Lord's People in darkness and in the deeps. Thus it was with holy Job, He complaineth "That the Lord wrote bitter things against him, and made him to possess the iniquities of his youth." <sup>p</sup> The sense of the guilt of these sins was revived upon his Conscience, and he was in darkness about their being pardoned, and afraid that they were not. Altho that God will never revoke a pardon that he hath once granted; yet a child of God may be so far left as Conscience may look upon formerly pardoned sins, as if they were unpardoned.

*6thly.* A child of God in an hour of darkness may be in a great perplexity of conscience upon the account of sins of daily infirmity and incurfions. David had deep exercises about vain thoughts and cries to be cleansed from secret faults. And Paul was much vexed that he did the evil that he would not, and could not do good as he would.

*Lastly.* The Lord's People have been in great darkness and deeps, upon the account of blasphemous

60 *Sins which have troubled the Lord's People. &c,*  
phemous injections from Satan, which they  
have mistaken for their own sins. Satan hath  
cast dreadful thoughts into the hearts of some  
of the Lord's people, called "fiery darts of  
"the wicked one," And altho' they have re-  
jected them with the utmost abhorrence; yet he  
hath fathered them upon them, they have been  
imposed upon and have taken with them as  
their own sins, and have therefore been in  
great trouble and distress upon the account of  
them

S E R.

## S E R M O N. V.

On the Spiritual Distress and Deeps  
some of the People of God are  
brought into.

P S A L. 88. 6.

*Thou hast laid me in the lowest Pit, in Darknes, in  
the Deeps.*

I N the preceeding Sermon you have heard that the Lord sometimes putteth his choicest servants into great spiritual distress, deeps and trouble of conscience on the account of sin,-----  
2dly. Some of the black ingredients of this dark condition,-----And 2dly. The sins that have troubled the Lord's People and have been their exercise at such a time. I proceed,

IV. To Shew how it is that the Lord putteth his own Children into this Spiritual Darknes and Distress.

1st. He doth, it " By suspending and withdrawing from their souls the wonted comforts of his spirit." He doth not shine upon them, nor give them that peace and comforting presence of his spirit that was usual. He hides his face, conceals his love, and covers himself so as they cannot see him. David complaineth of this, Psal. 30. 7. " Thou didst hide thy face, and I was troubled. The cup of consolation that was formery filled, is now empty; and the joy of his salvation which formerly they enjoyed, is  
now

now gone. In which case David prayeth, " Re-  
 " store unto me the joy of thy salvation. " *a* In-  
 timating that what he had of this formerly was  
 now taken from him. And this is what the Lord  
 threatneth to do unto backsliding Israel, Hof. 5.  
 15. " I will go and return to my place, till they  
 " acknowledge their offence, and seek my face:  
 " in their affliction they will seek me early."  
 And the effect of this was the wounding and  
 distressing their spirits. As you may observe  
 from Chap. 6. 1.

*2dly.* He layeth his people in darkness, " By  
 " sharp rebukes unto their spirits." saith the  
 Psalmist, " When thou with rebukes dost cor-  
 " rect man for iniquity, thou makest his beauty  
 " to consume away like a moth. " *b* He speaketh  
 to the soul in his word and spirit, and in the  
 conscience sharp and bitter things; fastning them  
 so as it cannot cast them off. He sharply reproves  
 them, and sets their sins in order before them,  
 he convinceth them of the exceeding sinfulness of  
 their sins, and chides them for their ingratitude.  
 He lets them see the desert of their sin in the  
 threatning of the law which he shaketh as it were  
 over their head. As Rom. 8. 13. And in the ex-  
 ample of others whom he hath punished for such  
 sins according to the law threatning. As 1 Cor.  
 109. -- 12. And he maketh the soul think so of  
 these sad things, as it cannot be rid of them. Their  
 sin is as it were ever before them, As Davids com-  
 plaineth, Psal 51. 3. These are the arrows he  
 crieth out as sticking in his soul, Psal. 38. 3.

*3dly.* The Lord layeth spiritual distress upon  
 his people " By representing himself angry, and  
 " by making impressions of wrath upon their  
 " consciences for sins." Thus Isa. 57. 17. 18.

The



The Lord declareth, that he not only distrest the person of those spoken of, for the iniquity of his covetousness by withdrawing comforts, 'I hid me & was wroth: but that he also smote him and was wroth, and that with impressions of wrath upon his spirit. Therefore it is said in the 16 verse. That the spirit was ready to fail, and the soul that he had made. Thus he did also with Heman He not only "Hid his face from him; (but) his fierce wrath went over him." Psal. 88. 14. 16.

*4thly.* The Lord layeth his people in darkness, and under much spiritual distress "By leaving them in their own hands." Our reason is weak and cannot judge rightly of Gods dispensations. We have darkness in us while in this world, we are naturally fearful and jealous, our consciences are but in part renewed and purged, and all this tends to fill us with fears. The body at such a time is ordinarily in an evil habit, and it's vitiated humours fill the soul with black, dark, and perplexing thoughts. So that persons thus given up into their own hands, cannot but draw wrong conclusions from God's dispensations towards them. For as temporary believers draw wrong conclusions from God's outward or inward transitory dispensations towards them, that they are in his favour, and encourage themselves therefrom: So his people are ready, when the Lord leaves them so to do, to draw wrong conclusions, from God's outward or inward temporary dispensations of trouble against their own comfort. Thus Heman because he was under the hidings of God's face concluded wrongously that God had cast him off, ver. 14. Lord. "why castest thou off my soul? Why hidest thou thy face from me." Such conclusions  
and

and false reasonings are never from God ; but from our own mistaking spirits. Thus Asaph imputeth all such reasonings, and questions to his own sinful weakness, Psal. 77. 10. " And I said, this is my infirmity.

*5thly.* The Lord layeth his people in darkness, and in the deeps " by letting Satan that unquiet and troubling spirit loose upon them. His constant work is, (seeing the People of God have escaped his hand, and that it is not in his power to keep them from heaven,) to give them all the trouble he can, and to make them go as uncomfortably thither as possible for him. Thus it was in Job's case. The Lord puts Job's soul and body into Satan's power, limiting him as to his life, and therefore Job's darkness and spiritual distress were mostly from the immediate hand of Satan.

*Lastly.* The Lord's People come into darkness and spiritual distress, " By the Lord laying extraordinary afflictions upon them, or by continuing even ordinary afflictions for a long time. This was Job's case, and also Heman's in this Psalm. They have drawn very dark conclusions, from such dispensations, against themselves; in such an hour of darkness. From this cause was the Psalmist overwhelmed in his spirit, as he expresseth himself, Psal. 102. 9. 10. 11. " For I have eaten ashes like bread, and mingled my drink with weeping: because of thine indignation and thy wrath: " thou hast lifted me up, and cast me down, My " days are like a shadow that inclineth : and am " withered like grass." I proceed to the

V. Head of Discourse which is to point out the Reasons why the Lord dealeth thus with some of his dearest Servants, and Saints.

Ser. V. *Why the Lord layeth his People, &c.* 65

1<sup>st</sup>. He doth this “ to manifest his sovereignty  
“ in afflicting and comforting his People, and  
“ that he may do in these things according to  
“ his good pleasure.” To manifest this, he pitched upon Job, to try him, by the heavy distresses he met with. And upon this ground Elihu satisfieth Job and vindicateth the Lord’s dealing with him, without questioning the goodness of his state, and his uprightness as his other three friends had done. Job. 33. 12. 13. “ Behold,  
“ in this thou art not just, I will answer thee, that  
“ God is greater than man. Why dost thou  
„ strive against him ? ’ For he giveth not account  
of any of his matters.” He sheweth as great sovereignty in his dispensations of affliction, and consolation towards his own people, as he doth in giving the first grace. “ Where he is gracious to whom he will be gracious, and whom  
“ he will he hardneth.

2<sup>dly</sup>. The Lord layeth his people and even the best of them under spiritual distress, “ To fit and make them able to comfort others of his  
“ people in the like case.” Some think Heman was in this sad distress he expresseth in this Psalm for this end, and it is probable from the eminent station he was raised unto in the church of God, which was undoubtedly after his outgate from his darkness and deeps mentioned in it. Hereby he giveth his people experience of spiritual trouble and distress, and of comforts suitable to such a case, and fitteth them, with pity and tenderness for the relief of others, having felt the same distress themselves. For this very reason Paul was brought into trouble that he might have skill and experience to comfort the Lord’s people in such cases, as he saith himself. “ Blessed  
“ be God, even the father of our Lord Jesus  
E Christ

“ Christ, the father of mercies, and the God of  
 “ all comfort; who comforteth us in all our  
 “ tribulation, that we may be able to comfort  
 “ them which are in any trouble, by the com-  
 “ fort wherewith we our selves are comforted of  
 “ God. For as the sufferings of Christ abound in  
 “ us, so our consolation also aboundeth by Christ.  
 “ And whether we be afflicted, it is for your  
 “ consolation and salvation, which is effectual  
 “ in the enduring of the same sufferings, which  
 “ we also suffer: or whether we be comforted,  
 “ it is for your consolation and salvation. c

3<sup>dly</sup>. The Lord layeth his people under in-  
 ward and spiritual distress “ to make them com-  
 “ formable to his Son Jesus Christ, who suffer-  
 “ ed in his soul for our sins, as well as in his  
 “ body. For whom he did foreknow, he also  
 “ did predestinate to be conformed to the image  
 “ of his son that he might be the first born a-  
 “ mong many brethren” d And this conformity  
 “ is not only in righteousness and holiness, but in  
 sufferings & afflictions. For altho that the Lords  
 people shall never taste that curse in their afflictions  
 which Christ was made under to redeem them  
 from; yet by this conformity they have fellowship  
 with Christ in his sufferings, are made partakers of  
 them, and have some little experience of the bit-  
 terness of what he suffered for us to enable them to  
 put a higher value upon him and his sufferings.

4<sup>thly</sup>. The Lord doth it “ to chasten them for  
 “ some great and gross transgressions” Thus Da-  
 vid was brought under not only chastisements  
 by heavy outward afflictions; but by inward  
 spiritual distress for his sins of adultery and mur-  
 der. And very frequently it is the discipline the  
 Lords people meet with, when they fall into  
 gross sin.

5<sup>thly</sup>.

5thly, He layeth his people in darkness and in the deeps "that he may shew the wonders of his glory unto and upon them." As he raised up Pharaoh to shew his power upon him; so he lays his people in deeps that he may shew his wonders unto them in the deep, and in delivering them out of it. Thus Heman saith in this psalm, ver. 10. "Wilt thou shew wonders unto the dead?" That is, in raising up my soul to joy and comfort, which is as much as to raise the dead. By his laying them in darkness, he lets them see what he could do with them if he would. Hereby he manifesteth that he is the God of all comfort, e that all our comfort dependeth upon him and his sovereign pleasure, and that it is he "that formeth the light, and createth darkness: who maketh peace and createth evil." f Hereby he also maketh known his power and faithfulnes, his righteousness, love and mercy in moderating, ordering, and delivering them at length out of such distresses and troubles. As Heman declareth in the 9. 10. 11. verses of this psalm.

6thly, The Lord layeth his people in darkness and in the deeps "to prove and try them, and "to discover both their grace and their corruption." As he dealt with the Israelites whom he led through the desert where no waters was, and where they were stung by serpents "to prove them; and try them," and manifest to themselves and others what was in them. Deut. 8. 16. For the same reason he lays his people in darkness and deep waters to prove them, and make manifest their hearts, and what is in them. Psal. 66. 10. 11. 12. No troubles so trying as spiritual troubles. Thou broughtest us through fire and

E 2

water.



water. Hereby the Lord discovers to his people more clearly, the corruptions and defilements of their natures. The Lords people are like the waters of the sea, which in a calm appear clear; but when the storm comes, then it throws up mire and dirt. Under trouble of conscience, or spiritual desertions; what Atheism, unbelief, impatience, murmuring and unbecoming thoughts of God, and other lusts and impurities appear that we never felt in our hearts, nor were humbled for when in a calm. Thus Job was made to see more vileness in himself, than he could have believed was there, before he was shaken by his storms. Job 40. 4. 5.

---As for grace, such troubles are great tryals exercises and manifesters of it. This is conceived to have been also one of the reasons of Jobs spiritual troubles, to try and manifest what unwearied patience, and strength of faith were in him. There are some graces and acts of grace which are mostly if not only discovered by such spiritual distresses. Such as to love God purely for himself, to trust in him when he is slaying, and to obey him when he is leading us, as he did Abraham, we know not whither

*7thly* The Lord layeth his people in darkness and in the deeps "to encrease their grace and holiness." As particularly,

*1st.* To kill some lust, and to heal some spiritual malady and evil in them. "By this therefore, that is by such tryals, "shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalk-stones that are beaten in sunder, the groves and the images shall not stand up." *g* And the incestuous Corinthian was delivered

livered up to satan to be terrified for the destruction of the flesh, that is, the corruption of nature.

2dly, He doth it to prevent pride or to humble them for it. As the Lord led the Israelites through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; and brought them forth water out of the rock of flint; and fed them in the wilderness with manna, which their fathers knew not, that he might humble them, and that he might prove them, to do them good at their latter end. *b.* And there was given unto Paul "a thorn in the flesh, the messenger of satan to buffet him, lest he should be exalted above measure. *i*

3dly, The Lord puts his people in the deeps to make Christ more precious unto them, and to cause them make more use of him by faith. When the Lords people are at ease manytimes they think but too little of Christ, and make but too little use of him; therefore the Lord gives his people sometimes sad sights of sin and wrath, to make them prize the physician more, and live more by faith upon him. He gives some touches of that sickness for sin, which first chased them into Christ, to make them run afresh to him. To this purpose the Lord saith, Hosea 2. 6. 7. "Therefore behold. I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband, for then it was better with me than now' And you find the spouse Song, 5, 1, 2 very dead and

E 3

careless

*b* Deut. 8. 15. 16. *i* 2 Cor. 12. 7.

careless about Christ; but he withdraws which brings her to prize and value him, and desire him more than ever she did before. The Lord suffers his people to sink in the waters of spiritual distress, as he did Peter when he was walking to Christ upon the sea, that they may employ Christ and cry to him as he did, "Master save us" or else we "perish."

4<sup>thly</sup>, To make them more patient in all times to come. As James I. . 3 "My brethren, count "it all joy when ye fall into divers temptations: "knowing this, that the trying of your faith "worketh patience He makes them taste of the "sorrows of hell, and lets them feel by sad experience, something of that punishment which those in hell are to suffer eternally for their sins. And therefore they say, "Why should a living man "complain, a man for the punishment of his sin."

5<sup>thly</sup>, The Lord puts his people in darkness, and in the deeps to give them such experiences as will encrease and strengthen their hope in him for all time to come. As Rom. 5, 3, 4. "And not "only so, but we glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope." When they who have been in their deeps are come out of them, it gives them hope that if dark clouds arise they shall be scattered again. It makes them see that such deeps are passable, and therefore to entertain hope of deliverance, and to say with Paul, "God having delivered us from so great a death we trust in him that he will yet deliver us." And as David, "The Lord hath delivered me out "of the paw of the lion, and out of the paw of the "bear, he will deliver me out of the hand of this "philistine." *k* And it tends to furnish an argument

ment for hopeful prayer, As Psal. 22. 20. 21.  
 " Deliver my soul from the sword: my darling  
 " from the power of the Dog. Save me from the  
 " Lions mouth: for thou hast heard me from  
 " the horns of the unicorn.

6thly. He lays them in darkness to make them  
 pity others and to be compassionate towards them  
 under their distresses, not only to such as are  
 under trouble of conscience, to pity and comfort  
 them, having our selves been in this case: but  
 also towards wicked men who are sinning without  
 any remorse to instruct them in the way of hap-  
 piness, and to perswade them from their experi-  
 ence of the terror of the Lord to forsake sin. As  
 Paul saith, " Knowing the terror of the Lord,  
 " we perswade men." And as David in his pray-  
 er resolveth to do, Psal. 51. 12. 13. " Restore  
 " unto me the joy of thy salvation and uphold  
 " me with thy free spirit. Then will I teach  
 " transgressors thy ways and sinners shall be  
 " converted unto thee."

7thly. Hereby the Lord stirs up his people to  
 pray more and with greater vigour and earnest-  
 ness. This Heman through his long spiritual  
 distress was a man much given to prayer. In the  
 1 ver. of this Psal. he saith, " O Lord God of  
 " my Salvation, I have cried Day and night be-  
 " fore thee." And Paul besought the Lord thrice  
 that the messenger of Satan might depart from  
 him. 2 Cor. 12. 8. And the Lord declares ex-  
 pressly for this very end Hof. 5. 15. " I will go  
 " and return to my place, till they acknowledge  
 " their offence, and seek my face: in their af-  
 " fliction they will seek me early."

Lastly. The Lord dealeth thus with his people  
 to make them afraid to sin; watchful against it

72 *Why the Lord layeth his People &c.* Ser. V.

and to keep them from carnal security for ever after. The remembrance of the fear, wrath and smart they were made to feel in such an hour of darkness is a continual motive to obedience and restraint from sin. As the Church speaketh, Lam. 3. 19. 20. "Remembring mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance and is humbled in me.

*8thly.* The Lord layeth his people in darkness and in the deeps "That their after comforts may be the greater." As sometimes he sends great comforts to his people before great afflictions thus Christ was transfigured in the mount before his agony in the garden; so sometimes he sendeth great darkness upon his peoples souls, that afterwards he may give them more light and comfort. This he doth to prepare them for comfort, to make it the sweeter to them when it comes, to make them prize it the more, and be more careful to keep it as the Spouse did with Christ, when she found him again, "She held him and would not let him go."

*Lastly.* He layeth his people in darkness and in the deeps "to put a difference betwixt heaven and earth, and the estates of the saints in Heaven and upon the earth." Here the people of God are laid now and then in darkness and deeps; but in heaven there is no night, no darkness, but the saints enjoy never clouded and everlasting light immediately from God and from the Lamb. Rev. 22. 5.

It remaineth now to make some practical improvement from this Doctrine, which I shall endeavour to do in the following Inferences.

I N-



## I N F E R. I.

Doth the Lord lay his own dearest saints in darkness spiritual deeps & trouble of mind? Then "what a wonder is it that he suffereth a sinning world to enjoy so much inward peace & quietness of mind" This is a mysterious and amazing transaction of providence. Many of his people are crying out, "The Lord hath forsaken me, and my Lord hath forgotten me; his wrath lieth hard upon me; the sorrows of death hath compassed me about, and the pains of hell have gotten hold upon me: while millions of his enemies are going on in their trespasses and sinning against him with a high hand, and yet he permits them to enjoy the greatest serenity, Calmness and peace of mind. This is one of the deeps of providence that a brutish man knoweth not, and that fools do not understand, Psal. 92. 5. 6. How many wonders are to be seen in this dispensation? The wisdom of God is here evident in maintaining a sinning world in quietness without which there would be no commerce nor business----The infiniteness of his patience and goodness is seen in not giving them a sensible taste of that wrath they deserve, and suffering their own guilty consciences to torment them.----It is a wonder of sovereignty that doth in these things according to the pleasure of his will.---- His justice is also in this to be wondred at, in that he not only leaveth them insensible of their dreadful state and conditions; But further as a just punishment of their former sins judicially giveth them up to Satan further to blind them and render them insensible, to their eternal perdition, as is threatned Isa. 6. 9. 10. And then is it not admirable, that when the  
Lord's

Lord's people who above all things fear to offend him, and endeavour in every thing to please him, cry out of their sins, and with fears about their eternal well-being, yet these who neglect every duty, and make no demurr at any sin, never have an anxious thought, nor the least fear of any misery. But seeing the first by the love of God turns to the eternal salvation of his people, and the last, in his just and righteous judgment turns to the perdition of ungodly men: none of the Lord's people should stumble at this mysterious providence; nor envy a peace, which is but for a season, and endeth so ill. For

## I N F E R. II.

If the Lord sometimes layeth his own people in darkness, deeps and spiritual troubles for sin; Then  
 " what dreadful darkness and deeps of trouble  
 " have impenitent and wicked men reason to lay  
 " their account to meet with from the hands of  
 " a just and righteous God." His people are dear to him, precious in his sight, and as the apple of his eye; Christ hath satisfied to the full all the demands of justice upon them for their sins; they love God and are upon the main careful to please him; and yet, he lays them under the heaviest troubles, even spiritual ones, and the sense of his displeasure for sin; what a dreadful pit and darkness will he lay you in who are his enemies, who make no conscience of duty; but live in sin? How dreadful will your darkness be at length, when theirs is so great? You may gather from what God as a father layeth upon his dear children for their sins, what you his enemies may look for from him as an unsatisfied judge. " If judgment begin at the house  
 of

of God what will be the end of you who obey not the gospel ?" / How inexpressibly terrible your darkness and trouble shall be beyond theirs, will appear to you, if you consider the following few things.

1<sup>st</sup>. The troubles of the children of God are laid upon them by Him as a Father, for their salvation ; yours will be inflicted upon you, as destruction from Him as a Judge.

2<sup>dly</sup>. The darkness of the People of God is in this world, where they have many things comfortable. But yours shall be in Hell, where you shall have darkness only without any comfort at all.

3<sup>dly</sup>. The darkness and spiritual troubles of the Lord's people shall end in light, and are only of a short duration : but the darkness that is reserved for you, shall never end. It's utter and everlasting darkness.

Consider this then you who are yet living in sin, and unreconciled unto God, "and be afraid." Oh ! do not throw your selves into the lowest pit, out of which there is no escape. For the Lord's sake for your own souls sake, prevent your ruin by thinking upon your sin and hazard, ere it be too late. Consider what is abiding you unclean sinners, and you drunkards, consider that cup of the wrath of God that's full of mixture, the dregs of which is reserved for you. Psal. 75. 8. Lay to heart your danger thieves, sabbath-breakers, prayer-less persons, and every impenitent sinner, and be alarmed with it. Awake sleepily

sleepy and secure sinners, and call upon your God that ye perish not. Seek him while he may be found. Give glory to him, by flying speedily in to Christ for shelter, by repenting of your sins and amending your lives, "Before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness." While ye have the light, believe and walk in it, lest this darkness come upon you. But if you will not be awakned nor alarmed in time; when you are in Hell you will be forced to open your eyes. And oh! what an amazing sight will it be for you to see God your enemy, the devil your tormentor, the damn'd your companions, and everlasting darkness your portion. I beseech you, dear souls, prevent this by yielding yourselves to a gracious God, embracing his Son, laying hold upon his righteousness, and amending your ways and doings that have not been good. Choose you this day what you will do. Let not the distress and darkness outward and inward, that they who fear the Lord, and obey the voice of his servants are sometimes brought into, disgust you at religion: For is it not better to weep for a night, and bear God's fatherly displeasure for a moment, and then to have an eternal day of joy, and the broad sunshine of God's favour; than to have bitterness in the latter end, and an eternal night of sorrow and wrath which your sin will bring you into? Oh then do not, to please your selves for a moment, venture upon everlasting wrath.

## I N F E R. III.

Doth the Lord lay his choicest servants in the lowest

ser. V. *The greatest Distress no sign of Reprobation.* 77

lowest pit, in darkness, in the deeps under much spiritual and inward distress? "Then  
" present distress and trouble of conscience, altho'  
" arising to a great height, are no sign of repro-  
" bation, that those who suffer them are hated  
" of God, and that they are greater sinners than  
" others, and finally rejected by him.' You see  
from this Psalm that holy Heman was distracted  
with terrors not for a day or two; but from his  
youth up. And this is indeed no other than  
what the best of the saints have suffered, and  
therefore seeing it is so, let none of the Lord's  
people listen to Satans temptations, who en-  
deavour to persuade them that God is their  
enemy, and that they are none of his children;  
because they are thus dealt with. Take heed  
therefore lest you draw such desperate conclu-  
sions against your selves, or give them any enter-  
tainment when suggested by Satan. For many  
whom we are sure God loved have undergone  
the like troubles; and his own son was a man  
of sorrows, his grief was of a long continuance  
even from the manger to the cross, and his dark-  
ness was greatest a little before he died.---And  
as we should not do this against our own souls:  
so we ought not, for the same reason, to judge  
severely, and censure uncharitably the person  
and state of others under spiritual trouble and  
darkness. This was the sin of Job's friends, it  
aggravated his trouble, and the Lord was much  
displeased with them for it. Speak not there-  
fore to the hurt of any whom God hath wound-  
ed. Let the greatest instance of Job, Heman,  
Asaph, David, who were thus dealt with for e-  
ver, repress your bold and uncharitable censures  
of such afflicted ones: But you whose sins are  
evi-



evidently greater than any of theirs, and yet are not troubled for sin as they were ; rather fear lest the Lord in anger have given you over, and is letting you alone to your ruin, as he did Ephraim when joined to his idols and infer not that these afflicted ones are greater sinners than others, but that except you repent, you shall surely perish, Luke 13. 1. 2. “ And if these things be “ done in the green tree, what shall be done in “ the dry ? ”

## I N F E R. IV.

“ Then the most tender compassion is due  
 “ debt to those who are under darkness and spi-  
 “ ritual trouble.” Such a condition cries for pity,  
 as Job did unto his friends, “ Have pity upon  
 “ me, O ye my friends, for the hand of God  
 “ hath touched me. ” Roughness and severity  
 are not the way to help those who are spiritually  
 cast down. It is easy to trample upon those  
 whom God and their own sorrows have already  
 thrown in the mire. You must therefore be-  
 ware of using any sharp, reproachful and uncha-  
 ritable words or actions towards them, and much  
 more from delighting in their griefs, as it is said  
 to Edom’s reproach, because of his carriage to-  
 wards the Lord’s people in the day of their dis-  
 tress. “ But thou shouldest not have looked on  
 the day of thy brother, in the day that he became  
 “ a stranger ; neither shouldst thou have rejoiced  
 “ over the children of Judah in the day of their  
 “ destruction ; neither shouldst thou have spoken  
 “ proudly in the day of distress ” <sup>o</sup> You should  
 rather use all the compassionate and kind words  
 towards them you can, and seek to bind up their  
 forces

fores with a tender heart and a gentle hand As  
 Job saith to Eliphaz, "If your soul were in my  
 "souls stead, I could heap up words against you,  
 "and shake mine head at you: but I would  
 "strengthen you with my words, and the mov-  
 "ing of my lips should assuage your griefs. *p*  
 And let especially these who have any experience  
 of such troubles, learn to do so "Bear ye one  
 "another's burthens, and so fulfill the law of  
 "Christ." Gal. 6. 2.

## I N F E R. V.

"Then what reason have you of the Lords  
 "people who have been hitherto kept free from  
 "such darkness and deeps, to bless the Lord for  
 "it, to endeavour to prevent your coming into  
 "such a state, and to prepare for it in case you  
 "should." You are at ease in your mind, see  
 the light of his countenance, and have some  
 good hope through grace, and spiritual consol-  
 ation; whilst others as good, if not better, have  
 their spirits overwhelm'd and their whole souls  
 covered with thick darkness. This sovereign dis-  
 tinguishing grace and mercy of God towards you  
 deserveth your highest thanks and admiration.  
 Do not presume, neither turn secure and carnally  
 confident. The Lord can quickly change your  
 prosperous state into adversity, as he did with Da-  
 vid. He said in his prosperity, "I shall never be  
 "moved." Psal. 30. 6. But it immediately follow-  
 eth, "thou didst hide thy face and I was troub-  
 "led." Take warning from others, and beware  
 of provoking God by any sin against light, or  
 that giveth scandal to others, and offends them  
 at the way of religion. Beware of lukewarmness  
 and

and formality in the way of duty. Grieve not the holy spirit the comforter, neither slight his motions. Keep up a holy fear of caution, and pass the time of your sojourning in the fear of God Above all, prepare and provide for such a time of darknets in case it should come. Work while it is to day, for if this night of darknes come upon you, you cannot then work. Pray, read, hear and be much in all salvation work, while you are in a large place, and not imprisoned in this lowest pit, in darknes and in the deeps. I only add and shall conclude this sermon with it, "Cast off the works of darknes, and put on the armour of light," which will keep you in a time of darknes from being swallowed up. Rom. 13 12.

## S E R M O N VI.

On the spiritual Distress and Deeps  
some of the People of God are  
brought into.

P S A L M 88. 6.

*Thou hast laid me in the lowest Pit, in Darknes, in  
the Deeps.*

**I**N the immediately preceeding two sermons,  
you have heard this subject doctrinally ex-  
plained, and in part apply'd, " That the Lord  
" sometimes putteth his choicest servants into  
" great spiritual distress, darkness and deeps u-  
" pon the account of sin." Two inferences re-  
main yet to be discoursed, and which shall be the  
subject of this sermon.

### I N F E R VI.

Is it so that the Lord layeth his dearest servants  
such as Heman, sometimes in spiritual darkness  
and deeps? " then the Lords people in the like  
" case may hence draw grounds for patience and  
" consolation." There is nothing we are so much  
liable to under spiritual distress, as fretfulness,  
despondency and impatience; especially if it be  
of long continuance. " I said in my haste, said  
David, " I am cut off from before thine eyes." <sup>a</sup>  
These are evils greatly displeasing to God they  
provoke him to multiply his strokes, and they  
do us more hurt than our troubles can. Patience

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in

in tribulation, yea, a contented and hopeful bearing of such trials, are the duty of the Lord's people. That you may bear all your troubles, especially spiritual with such a comfortable and needful patience. have before your eyes these following four grounds of patience either contained in, or deducible from our text.

1<sup>st</sup>. When you are under the sorest trials, and greatest darkness, "remember that your trouble is not upon you by a blind chance and casualty." For "affliction cometh not forth of the dust, neither doth trouble spring out of the ground," *b* "Remember further, that your distress and darkness are not in the absolute power of your enemies." Your cup of trouble is not measured out to you by satan, or any other of your enemies; it is not of their ordering. It would be deep and large if it were so, and you might in that case indeed despond: but God be thanked it is not so, altho' the devil hath a hand in the spiritual darkness and troubles of the Lord's people; yet its only a limited hand. He and the other enemies of the saints cannot do what they would; but what the Lord permits them. Heman doth not ascribe his darkness and deeps unto satan or other enemies. Your cup is not of their mingling, and therefore you ought to be patient.

2<sup>dly</sup>. That you may bear such troubles patiently and comfortably, consider, "Who is the author of them? that it is the Lord," "Thou hast laid me in the lowest pit, in darkness, in the deeps." Saith Heman in our text, unto the Lord. This consideration closed David's mouth, Psal. 39. 9. "I was dumb and opened not my mouth because thou didst it." It quieted also

Job,



Job, Hezekiah and Eli, that godly old man said, "It is the Lord: let him do what seemeth him good." 1 Sam. 7. 18. That it was the Lord's doing was enough for these holy men, and why should it not be so to us also? To insist a little further upon this argument of patience, it may be viewed under these two considerations, both which tend to enable patiently to bear such burdens of trouble and affliction. The first is the consideration "of the nature of God," and the second "of his relation to his people."

Let us begin with the former, and there are these four things in the nature of God which if duly considered will compose the Lords people into a silent patience under whatever troubles he may send upon them.

1<sup>st</sup>. "The sovereignty of God." He hath an absolute and an unlimited sovereignty over all the works of his hands; he can do with them, dispose of them, and lay upon them what he pleaseth yea, "he actually doth whatever pleaseth him in heaven, in the earth, and in all deep places, who can say unto him what dost thou?"

Now consider that it is he who hath absolute dominion over you, and is infinitely great above you, who hath laid you under trouble, and let this silence all repinings. This was the great argument which Elihu whom the Lord approved of used to take off Job from complaining. "I will answer thee, said he unto Job, "that God is greater than man. Why dost thou strive against him? For he giveth not account of any of his matters." And the Lord himself presseth this consideration. Psal. 46. 10. "Be still and know that I am God," Let there be no repining, nothing

but patience under trouble; consider who I am,  
 "Be still and know that I am God."

2dly, "The justice and righteousness of God  
 "ought also here to be considered." He who  
 is the author of your darkness and trouble is just,  
 "and will never lay upon man more than is  
 "right." Job. 34. 23. "He is righteous in all  
 "his ways, and holy in all his works." And to  
 repine against righteousness will be the height of  
 unrighteousness.

3dly, Be patient under trials: especially spiritual,  
 for God who layeth them upon you, "is in-  
 "finitely wise." This also cometh forth from the  
 "Lord of hosts, which is wonderful in council,  
 "and excellent in working." c We know not  
 what is good for our selves, or would hurt us, in  
 the most of instances: but God is infinitely wise;  
 and therefore knoweth what is fit for him to do,  
 what is best for us to have or want, and how to  
 order our troubles as to the kind, measure, and  
 duration of them so as will make most for our  
 good, therefore quietly and patiently submit all  
 to his disposal. "He is a God of Judgment. blef-  
 "sed are all they who wait for him." d

4thly. He who layeth his people in darkness in  
 the deeps is a God "whose nature is goodness,  
 love, grace, mercy, pity and patience." This  
 gives security enough that such a dispensation  
 flows from and is accompanied with infinite good-  
 ness, mercy and pity; and therefore should be  
 born with patience and resignation, tho' we can-  
 not see for the present how it shall turn to our  
 good in the end. Upon this very ground doth  
 the apostle James exhort to patience, James 5. 11.  
 "Behold we count them happy which endure.  
 "Ye have heard of the patience of Job, and have  
 ' seen

"seen the end of the Lord. that the Lord is very pityful and of tender mercy." There is nothing in his dealings with his people; but what is both consistent with his love, and flows from it, "For all the paths of the Lord are mercy and truth to them that fear him."

It will tend to make you patient and quiet in the deeps if you consider, Secondly, "The relation between him and you, who lays you in them." This Heman had in his view, in the 1st ver. of this psal. He calleth the Lord "the God of his salvation." And therefore we may consider him as speaking thus in the text, "Thou who hast laid me in the lowest pit, in darkness, and in the deeps, art the God of my Salvation, and therefore wilt save and not destroy me." He is his peoples God, Father, Husband, and reconciled Friend: should they then take any thing amiss that God under such relations doth to them? the very consideration of his nature that he is the Lord infinitely just, wise and good, and that he is our God should be enough to quiet us under the darkeſt night of trouble, tho' he had not assured us by his word that he'll never afflict us; but with a design of our final good: But he hath also obliged himself by his promise, to make the bitterest providences work together for his peoples good, and we know it shall be so, seeing that he is both faithful and infinitely powerful who hath promised. *f*

A *Third* Consideration which may be of use to compose your spirits and make you patient under such trials is, "That the Lord is dealing no otherwise with you, than he hath dealt with his dearest servants heretofore." This was the lot of Heman, as you see from this Psal. and of

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many

e Psal. 25. 10. f Rom. 8. 28.

many other holy and excellent men. You are not better than they ; neither are your sorrows greater than theirs, therefore murmur not, as tho' " some strange thing," that never any of the Lord's people met with before, " happened " unto you, *g* For all these afflictions are accomplished in your brethren that are in the world *h* Take therefore my brethren, the prophets who have spoken to you in the name of the Lord as an example of suffering affliction and patience. *i*

*Lastly*, Consider " That how great so ever your darkness may be ; yet there are who are in a worse case, and this is what you your selves also deserve to be in." If your condition were the same with Heman's, yet you have no reason to complain : for altho' it be the lowest pit, yet it is not the bottomless pit ; altho' it be darkness ; yet it is not blackness of everlasting darkness : It is not hell which many are roaring in, and which you have deserved by your sins. " Know therefore that God exacteth of you less than your " iniquities deserve." *k* Why then should a living man complain, a man for the punishment " of his sins ; and especially when infinitely less " than what is deserved :

### I N F E R Last.

Doth the Lord some times lay his people as in the lowest pit, in darkness, and in the deeps ? " Then application to him by prayer is the duty " of his people in such a case, and a proper way for the obtaining spiritual relief and ease." It is the Lord alone who can heal the wound that he hath made. It is he that laid them in the deeps, and  
*g* Pet. 4. 12. *h* 1 Pet. 5. 9. *i* Jam. 5. 10. *k* Job. 1. 6.

and who but he can draw them out? he hath laid on the trouble and who can take it off but he himself? "When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation or against a man only." To this purpose the church reasoneth, Hof. 6. 1. "Come and let us return unto the Lord, for he hath torn and he will heal us; he hath smitten, and he will bind us up." Under distress about sin, fears of wrath, or dark and anxious thoughts about your eternal well being, apply to God himself by prayer for relief, this is the way he commands you to take. "Is any man afflicted? let him pray, *m* And he promiseth relief in this way. "Call upon me, (saith he) in the day of trouble, I will deliver thee, and thou shalt glorify me." Psal. 50. 15. This mean the saints have used and been revived in the use of it. David did so, "Out of the deeps have I cried unto thee, O Lord," (saith he) Psal. 130. 1. And Christ the King of Saints recommends this duty unto you under spiritual trouble by his own example: For it is recorded Luke 22. 44. That "in his agony he prayed more earnestly," And godly Heman he steers this course in his disconsolate and sorrowful condition. He saith in the 1. and 2. ver. of this Psal. "O Lord God of my salvation, I have cried, day and night before thee, Let my prayer come before thee, Incline thine ear unto my cry." You who are in this condition, or who may be in it afterwards, take this way of relief, and if you would have it to be effectual, let your prayer and application unto God, be like unto Heman's in the following particular.

F 4

12.



1<sup>st</sup>. "He applies not unto any thing, but unto God; as is plain from the whole Psalm: do you likewise." There are many false ways of relief; persons under distress of conscience are ready to apply unto. Papists have their crosses, penances, pilgrimages, and other soul destroying methods. Some apply to diversions or to these things which gratify their lusts to make them forget their trouble of conscience, as Cain did to the building of cities, and Saul to musick. The most part apply to themselves, to their own endeavours, and self righteousness. What is wrong they endeavour to amend, and forbear what they can to do what they are troubled for, and to be punctual in a formal performance of duty for some time to come, and in this they seek their peace, as if it would clear all bygones. Thus did "the Jews who were ignorant of the righteousness of God, they went about to establish their own righteousness, and therefore submitted not themselves unto the righteousness of God." <sup>n</sup> If you expect relief under your spiritual darkness, you must renounce all such ways of relief. Repent, amend, and perform duties you must, without which you can find no outgate; but you must not look for your outgate from them. You must renounce all confidence in them, and apply unto God alone for relief, as it is expressed Hos. 14. 3. "Ashur shall not save us, we will not ride upon horses, neither will we say any more to the work of our hands, ye are our gods for in thee the fatherless findeth mercy

2<sup>dly</sup>. Heman applies by prayer unto God, "in the mediator, according to the covenant of grace by a vigorous exercise of faith." This is imported in his calling him "The God of his  
"sal.

"salvation." Let your application be in like manner. Apply unto God in Christ, and seek the father in the son. You must accept of the offer of Christ in the gospel, cast your selves upon him, and come to God in and through him. You must pray in his name, and cry often unto God, "Oh pity me a poor helpless Sinner for Christs sake." And you must believe that he is both able and willing to give you the salvation you want and pray for. And you must endeavour after a holy boldness and confidence of faith in your dealing with God, seeing you have so great a name to plead for a hearing as that of his Son, seeing then, (saith the apostle) "that we have a great high priest that is passed into the heavens, Jesus the Son of God, who can be touched with the feeling of our infirmities; and was in all points tempted like as we are, yet without sin: Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

3<sup>dly</sup>. "Let your complaint of your distress, in trouble be like unto Heman's.----His complaint was not to man only; but it was also and more especially unto God," When your spirit is overwhelmed you are allowed to pour forth your complaint before the Lord. So did David. Psal. 142. 2. 3. "I poured out my complaint before him, I shewed before him my trouble. When my spirit was overwhelmed within me." You may warrantably under spiritual distress spread your complaint before godly men for their council; but you must never do this with the neglect of God. Man's advice will do no good without God. One hour in spreading your complaint before Jesus Christ, will

will do you more good, than ever so many complaints to man, without this, and this he condescends to require you to do. "Thou that dwellest in the gardens, (saith he) the companions  
 "hearken to thy voice; cause me to hear it"  
 ----- "In your complaints unto God, beware lest  
 "you complain of him." Acknowledge that he is just and righteous in all you suffer. Justify him as having reason for what he doth, altho' you dont know it. As Heman's question importeth, ver. 14. "Lord, why castest thou off my Soul?  
 "Why hidest thou thy face from me?" He intimateth that altho' he was ignorant of it, yet God had good reason for his dealings with him, and this he humbly desireth to know. -- "Let your  
 "complaint be particular and exprefs." Shew him your whole trouble as particularly as you can, as you see Heman does in this Psalm -- --  
 "His complaints were joined with endeavours  
 "in the way of duty after relief." In his complaint he cried to God for relief. Take heed under distress of conscience, lest you spend your time in heartless complaints, when vigorous acting of grace is your duty and way to relief.

*4thly.* Let your prayers unto God at such a time "be earnest and importunate as Heman's  
 "were. He cried unto God." And this importunity and earnestness is made up of --- *1st.* Frequency in prayer. The soul goeth often unto God, is still hanging about him, and giveth him no rest, as the expression is, Isa. 62. 7. So did Heman, as is intimated in this Psalm, He saith verse 1. That he "cried unto God day and night.  
 and ver. 9. That he "called unto the Lord daily, or rather all the day. --- *2dly.* This importunity lies in the variety of arguments used in prayer

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Argumentative prayers are importunate prayers. There is a great variety of arguments the saints have made use of in their prayers in such a case. In this Psalm Heman pleadeth the righteousness, faithfulness, and love of God in Jesus Christ, his power to help him, his covenant, and the concernment of God's glory in his deliverance. He pleads the greatness of his distress to move God to pity him, his weakness, his helplessness, and his long and constant application to God for relief. Let your prayers be such. Fill your mouths with arguments, as Job resolves in a like case. Job. 23. 3. 4. -- 3<sup>dly</sup>. Heman's importunity appeareth in the expressed earnestness and intenseness of his spirit in this prayer, ver. 1. He saith, that he Cried, and ver. 2. He doubles his request for a hearing. Our Saviour sheweth the marvellous power of importunity in prayer in two elegant parables. Luke 11. 8, 9, 10. And Luke 18. 1. &c. Dull, customary, and ordinary prayers, will not do at such a time, as the case of the spouse. Song 3. 1. 23. Sheweth.

5<sup>thly</sup>. "Constancy and perseverance in prayer  
"and application unto God, until relief come,  
"is the duty of souls under distress and trouble  
"for sin." You must not give over until you obtain the relief you want. Thus did Heman. He had cried day and night, and he resolves to continue in this course, altho' he had been long in it without any sensible relief, ver. 13. This direction you must take especial heed unto: for there is nothing Satan endeavoureth so much as to make distressed persons give over prayer, knowing well that if he can bring them to this, they are in the greatest danger to fall into his hands, and he tempts them especially these three ways to give over prayer.

1st. They object, being tempted to it, that they have already prayed long, and yet their distres continueth; and therefore God doth not regard their prayers, and they had as good give over praying which seems to be in vain and to no purpose.

For answer the resolution and practice of godly Heman shew; that howsoever long the Lord may continue your distress; yet you should continue to pray: For it no way followeth that because you have not a present answer to your prayers, therefore they are not heard. The Lord knows the properest season to bestow the mercy upon you, that you want and pray for, and he also delayeth to give it to try your faith, and to make you cry the more earnestly after him as he did with the woman of Canaan, which if you do you shall receive in the best time as good and satisfying an answer as she got.

2dly. Some under spiritual distress object, that they are wicked, and that "The prayer of the wicked is an abomination unto the Lord." As Proverbs 28. 9. And that seeing their prayers are such sinful prayers, they had better not pray than make themselves more sinners.

*Ans.* 1st. If you think your selves such sinners and wicked, there is nothing more your duty, than to pray unto God while he may be found, that you may get his grace. As the wicked are expressly commanded to do, Isa. 55. 6. 7. Simon Magus was a very wicked man, and yet the Apostle exhorted him, even when he was in the very gall of bitterness, and in the bond of iniquity, to pray if perhaps the thoughts of his heart might be forgiven him, Acts 8. 22, 23.

2dly.



*2dly.* Suppose it be as you say, you ll sin less in praying than in forbearing altogether to pray. When you pray, altho' you may sin in the manner of the performance, yet you do a duty upon the matter : But in slighting it, you perform nothing of duty at all.

*3dly.* Is it not your grief and trouble what you think your selves to be ? Are you not willing to be rid of sin ? And would it not be the most acceptable thing you could meet with, to be freed from your sins and to be made holy ? If this be the case, you are not the sinners whose prayers are an abomination unto the Lord. They are such as will not part with their sins, or think to make satisfaction for them by their prayers.

A *Third* Objection. Some say the Spirit is withdrawn and we are utterly indisposed for prayers, dead, and so troubled and confused that we cannot speak.

*Ans.* This is no new case It's incident to the Lord's people, therefore give not over praying notwithstanding of this. For--- *1st.* This may flow from the evil habit and constitution of your body, and the sinking of your spirits, and the Lord will not charge you with what is the unavoidable effect of the disease of your body.-----

*2dly.* Your concern about sin and the heartless performance of duty is a sign that the holy Spirit is not quite gone ; for this concern is his work.

And therefore-----*3dly.* If you find your selves willing to the duty, and grieved, that you cannot perform it as you would, be as often in praying as you are able to bear, if it were but renewing the same very desires.-----*4thly.* When you cannot do this, sigh, groan for relief, sob, chatter

chatter as Hezekiah said he did, and if you can do no more, look towards him as Jonah did, Jonah 3. 4. This is prayer by the spirit, and always heard of God, Rom. 8. 26. 27. When you can do no more keep at this. By praying seriously, tho' it be in a very poor manner, yet, if often repeated you'll learn to pray. A sigh by use may turn to a cry, and that into a prayer, and you may come to life again. All this makes nothing for you who restrain prayer from God, through sloth and wickedness.

If ever any of you be thus tempted, give not over prayer, and remember that whatever reason may be born in upon you (as you use to speak) to do so, is not from God; but from the Devil. For if he can but prevail with you, as sometimes he hath done with some of the Lord's people, who have given over for a time, the outward duty, he'll make this bad use of it to accuse you as altogether wicked and haters of God, and habitually prayerless persons. And therefore altho' you should not be able to answer temptations, keep to prayer resolutely and give not over, and relief will certainly come, if you faint not.

*Lastly.* Let your prayers be "Sincere, heart-work, not lip labour." Heman's prayer was poured forth before God, and he doth appeal unto God for his sincerity and earnestness in prayer. To conclude this Sermon, dealing with God in Christ by Prayer as Heman did, and you have been directed to do after his example is an approved way of relief to the experience

perience of all the saints of whom it is said that " They looked unto him, and were light-  
" ned: and their faces were not ashamed. This  
" poor man cried, and the Lord heard him  
" and saved him out of all his troubles. ' ¶ And  
there are several prayers which holy men used  
successfully under spiritual distress left upon  
record for your direction at such a time parti-  
cularly the 102 Psalm, As is evident from the  
Title of it.

¶ Psal. 34. 5. 6.

S E R.

## S E R M O N. VII.

On Faith in God through the Mediator, as a Suitable Mean of relief under Spiritual Distress.

J O B 35. 14.

*Although thou Sayest thou shalt not see him, yet Judgment is before him, therefore trust thou in him.*

**F**Aith in God through the Mediator is the duty of the Lord's People, in the most desperate case they can be in, and an effectual mean to bring in suitable and desired relief. "Let not your heart be troubled, ye believe in God, believe also in me." Was the parting testamentary advice and command of our Lord to his friends. <sup>a</sup> And it is Elihu's advice to Job, in his dark night, by the spirit of Christ which was in him. "Altho' thou sayest thou shalt not see him, yet judgment is before him, therefore trust thou in him."

To omit a variety of meanings put upon these Words, in a Suitableness to my design, I observe,

1<sup>st</sup>. An eminent Saint in a very distressed condition, desperately concluding, and saying that he never should see God. "Thou sayest thou shalt not see him." Elihu no doubt had good ground to charge Job with this: for the Lord doth not censure him for speaking wrong, as he doth

<sup>a</sup> John 14. 1.

doth Job's own three friends. You who would see ground for this charge in any of Job's discourses, may find it Job 23. 8, 9. "Behold I go foreward, but he is not there; and backward, but I cannot perceive him: on the left hand where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." Job doth not mean that he had no sight of God by faith, or that he despaired ever to see him in glory. He professeth the contrary, Job 19. from the 25 ver: But he meant, that he had no comfortable enjoyment of him for the present, and concluded desperately he never should. As if he had said, "It will never be better with me. He will never appear for my relief. I shall see the Lord no more, in the land of the living, and never have sweet communion with him more." This Elihu censures as contrary to his duty, and highly injurious to God. "Altho' thou sayest thou shalt not see him, yet judgment is before him, therefore trust thou in him."

2<sup>dly</sup>. You have good advice Elihu giveth Job. "Trust thou in him." The word taketh in faith, hope, patience, and other suitable exercises contrary to unbelief, impatience, despair, which were too much Job's sins at this time, as they are too often of other saints in their dark nights of outward and inward distress. "Trust thou in him." In God the Redeemer. In God as he hath found a ransom, and before whom there is judgment. Which leads to the

3<sup>d</sup> Thing observable in the words. the encouragement that Elihu giveth Job to follow his advice. "Judgment is before him." This word is taken in a vast many different senses in Scripture



ture. This general is enough for the opening up of the words.---That it is not to be taken in this place for judgment as it is opposed to mercy ; this would have been terrifying, not encouraging :-----But it is taken for all that judgment accompanied with mercy, which hath in it the fullest salvation, for sinners who trust in God by Christ, and which is a sufficient ground and encouragement for distressed sinners so to do. It is not the judgment which is " his act, his strange " act." If this were before him no sinner could come to him. " It's the judgment which the " Lord delights in, ' and therefore " Exerciseth " in the midst of the earth with loving kindness " and righteousness. Jer. 9. 24. It's the judgment " which Christ will bring forth to victory for " the bruised reed and smoking flax. Isa. 42. 3. This is before him, and therefore the chief of sinners may come unto him, even to his seat. " Judgment is before him, therefore trust thou in " him. Hence you may take a Doctrine in the following terms,

### DOCTRINE.

That the Lord's people, when they are without any comfortable Sight of God, should not make desperate Conclusions against an outgate, but trust in and wait upon God in Christ, with a Hope to obtain it

That of the prophet Isa 50. 10. Cometh up fully to the Doctrine, " Who is among you that " feareth the Lord, that obeyeth the voice of his " servant, that walketh in darkness and hath no " light ? That is, if he be without any reviving  
sense

sense of the love of God, any sight of his own grace, and I may add without any hope of deliverance; for the least hope carries some light; or if he say as Job in the Text: What shall such a poor benighted soul do in that case? saith the prophet, "Let him trust in the name of the Lord, "and stay upon his God. Holy David was often in deeps, making hasty desperate conclusions against himself. As Psal. 31. 22. "I said in my "haste, I am cut off from before thine eyes. Was it in this unbelieving way he got an outgate? No. It was by faith, as you may see in many of his Psalms. "I had fainted. (saith he) "if I had not believed to see the goodness of the "Lord in the land of the living. He waited for the Lord more than they that watch for the morning, he hoped in his word, and from his experience of an outgate, in this way he recommends it to you, and all the Israel of God in the like case. "Let Israel hope in the Lord: for with the "Lord their is mercy, and with him is plentiful redemption. And he shall redeem Israel "from all his iniquities. Psal. 130. 7, 8.

In the prosecution of this Doctrine I shall by the Help of Grace,

I. Open up this hopeless Condition the People of God sometimes are in, saying they shall not see him.

II. I shall shew you the sure and effectual way of Duty for bringing in relief in this distressed Condition. "Trust in Him.

III. I shall shew that the Judgment that is  
C 2 with

with the Lord, and before him is a sure Ground and sufficient Encouragement to trust in him for relief, in the Way directed.

I begin with the

I. To open up this distressed Condition the People of God are in when they are saying, as Job, " I shall not see him.

1<sup>st</sup>. Tho' God, being an infinite spirit, is not to be seen by a bodily eye, or in his essence immediately by any finite understanding; yet he may be seen otherways, even by mankind sinners to their joy, happiness and salvation. In a state of grace he is seen by faith, by the means of his works of creation, providence, and redemption. By the great mean of his Son incarnate, " Who " is the image of the invisible God, and in the glass of gospel ordinances, word and sacraments, saith the Church, " We have seen thy goings, " O God, even the goings of my God, my king in the sanctuary. By these means his people sometimes see " His face with joy, and himself as their own God. And he shall be seen of his people face to face in glory, which maketh the very happiness of heaven

2<sup>dly</sup>, An interested known sight of God and his glory is the great thing, the one thing all his people desire and seek after, to see him here in his Christ, in the last of gospel ordinances, in his providences owning them, and in heaven hereafter beatifying them. Psal. 27. 4.

3<sup>dly</sup>. A child of God, tho' never without the eye of faith, may yet be without any comfortable sight of God. They see his angry, but not his  
his

his reconciled face. The light of his countenance is vail'd, and they have not one kind look from him. Job, David, and Heman complain of the hidings of Gods face from them. His people sometimes lose the sight of Christ in his ordinances, in his providences, and in themselves, and are in a black night of darkness outward and inward. They can see not only no favour in his face towards them; but nothing of Christ in them towards him. "For when he hideth his face  
"who then can behold him." b

4thly. A child of God, altho' he would fain see him, and is in the use of all means for this, may yet for a long time be without any sensible comfortable sight of him. He may be without either sun light or star light of Gods countenance for many days, as Job complains in the forequoted 23. chap. 8. 9.

5thly. Some of the best of the saints have made very sad and desperate conclusions, and all are ready to do it, when under long hidings of the face of God. They have made such conclusions as to what is past, as to their present case, and as to the time to come.

1st. They have made sad conclusions as to what is past. They have razed foundations; and because they see not God now, have concluded that they never saw him; because they cannot now see their graces and signs, they have concluded that they never had grace, and that all their former experiences have been but delusions. They have expressed their sorrows after this or the like manner, "I now see that I was never right; never born again; never renewed by the  
"spirit; never changed from death to life; never  
"never had any experience of any saving meet-

ings with Christ, and that I have been sadly  
 “deceived in all these.” Asaph in the 77 psalm  
 seems to have been at this, “when his remem-  
 brance of God, of the days of old,” and of his  
 songs in the night had no efficacy to relieve him  
 under his spiritual distress.

2dly. They have made sad conclusions as to  
 their present case, that as they never had grace,  
 so now they have none; that they have no inter-  
 est in Christ, but have to do with an absolute  
 God, that he is an enemy to them, and dealing  
 with them as an enemy; that they are hardened  
 from his fear; and that they are totally and ut-  
 terly forsaken of God. Jonah cried out, “I am  
 “cast out of thy sight.” The covenanted stran-  
 ger and Eunuch cried out, “The Lord hath ut-  
 “terly separated me from his people, and I am  
 “a dry tree” Zion cries out, “My way is hid  
 “from the Lord, and my judgment is passed  
 “over from my God.”

3dly. And which is saddest of all, they have  
 made desperate conclusions against themselves  
 for the time to come. They have concluded that  
 it shall never be better with them as to their out-  
 ward troubles. So did Hezekiah, Isa. 38. 2. “I said  
 “I shall not see the Lord, even the Lord in the  
 “land of the living. I shall behold man no more  
 “with the inhabitants of the world.”--- They  
 have concluded that it shall never be better with  
 them in this life, as to their spiritual and inward  
 distresses. “I shall go softly all my years, in the  
 “bitterness of my soul” said the same Hezekiah  
 in the 15. ver. of the last cited chapter. Saith a  
 child of God in this case “I find no sweet sensi-  
 “ble communion with him in prayer, in read-  
 “ing, in hearing, or in communicating; and  
 “I m



"I'm afraid, never shall."---Yea, which is worst of all, they have made sad and desperate conclusions as to their eternal state. They not only have doubted and questioned with Asaph, whether the Lord will be merciful unto them; but they have desperately and positively concluded that he never will. Lam. 3. 18. And I said, "my strength and my hope are perished from the Lord."---And this they may do not only in a fit of distrust as David, Psal. 31. 22. For I said in my haste, I am cut off from thine eyes: but they may do this for a long time. For when no sun nor star of comfort are seen by them for many days, all hope that they shall be saved seems to be taken away, and they fixedly conclude that he is gone from them for ever; that he'll never have mercy upon them, and that they shall certainly perish. Behold, they say, as the house of Israel did, Ezek. 37. 11. "Our bones are dried, and our hope is lost, we are cut off for our part." Some continue under such dreadful distress from their youth up, as Heman complaineth: some have continued to their death-bed, and then their troubles have ended suddenly and comfortably: and some have gone out of the world in darkness without any appearance of comfort, and their first sight of him hath been before the throne of his glory with exceeding joy.

Thus the Lords people in a state of darkness and desertion, may reflect upon the time past, as a course of hypocrisy; the time present, as a state of death, and the time to come, as without hope.

Passing many things which might be discoursed here, I shall only observe, that as when the sun sets, the beasts of the field creep abroad; so when the

Sun of Righteousness is out of sight, satan sets upon the child of God, with hideous temptations, misrepresents God and themselves, upbraids them with their sins, and insults over their misery. It's now the hour and power of darkness. The distressed soul is filled with amazing horrors, the distracting terrors of God, heart wounding griefs, and despairing unbelief: and from all these follow strange and sometimes desperate complaints, dishonouring to God, vexing to themselves, and terrifying to others. As Job when he said to his friends, insinuateth: "Do ye imagine" to reprove words and the speeches of one that "is desperate, which are as wind?" Job 6. 26. But this is not a right behaviour in the people of God. These things would better besit such as have a God without mercy, distressed without a promise, and the curse without a redeemer. Neither is it the way to an outgate. For I am to shew you in the

II. Thing proposed that trust in God through Jesus Christ is the Duty of his People, when, to their Apprehension, they see him not owning them, in Providences, or in Ordinances, or any thing of him in themselves; and that it is an effectual Mean by his Blessing to bring about an Outgate.

I propose not to open up the nature of faith; but to direct you to such an exercise of it, as is your duty in such a case, and as will bring a joyful outgate

The first direction is, "Beware of intertaining hard thoughts of God; but labour to have the highest thoughts of his goodness and graciousness"

ousness in Christ that possibly you can attain;  
“and to be heartily perswaded of the reality  
“and infiniteness of his good will, and affecti-  
“on in Christ Jesus, unto the salvation and hap-  
“piness of men, and to yours in particular, ac-  
“cording to the gospel discovery of him.” Your  
natural apprehensions of God can have no view  
of him; but as an offended and incensed Majesty  
bound in justice, holiness, and truth to punish  
you. Your natural consciences that know what  
you have done against him, and what you de-  
serve, and know nothing save the law can give  
you no other views of him. And satan knowing  
well that if he can bring you to conceive of God  
as of an unmerciful disposition, delighting in the  
misery of men, and designing your misery in  
particular; then he can drive you from him in  
terror, and keep you from all trust in him; and  
therefore he strikes in with the guilty hearts of  
men to misrepresent God, and fill them with all  
the hard thoughts of him he possibly can. Thus  
the servant that entertained thoughts that his mas-  
ter was such a hard and austere man, that he  
could by no means be pleased, turned altogether  
slothful and without the least care to please him.  
And indeed the doubts, fears, and terrors that  
haunt men who are willing to be happy in Gods  
way, arise for the most part from such hard  
thoughts of him, and the want of a firm perswa-  
sion of the truth of the gospel. And therefore  
the whole manifestation of God in grace is so  
contrived, as to clear him of all the aspersions  
that unbelief, and the natural awakned consci-  
ence, and satan can cast upon him; and to give  
the utmost assurance of his good will and affecti-  
on to the salvation of sinners. He declares “He  
“sent

“ sent his son, not to condemn the world but that the world through him might be saved.” And the gift of his son is an evidence not only that he hath love and good will to you but that he is love it self. And he hath sworn that he hath no pleasure in the death of sinners : but rather that they repent and live. Yea the blackest temporary dispensations outward or inward, are fruits of his love and goodwill to your salvation : because they are sent to make you part with your sins, and embrace his son to be your Saviour. Be well perswaded therefore of his Love and good will to you in particular, and that he’ll never destroy you, nor any poor distress’d sinner, that are so far from resolved rebellion against him, that your sins, and the want of his favour are your greatest burden. These that would come to him, “ must believe that he is, and that he is the rewarder of every one that diligently seek him.” Without this faith you are not in the ordinary way of an outgate. It was by it that David came out of his deeps, Psal. 130. He gets a gospel view of God in opposition to the law view that threw him into the deeps, and he closeth with that. “ But there is forgiveness with thee that thou mayest be feared.” ver. 4th. It was this very faith that carried the woman of Canaan through her perplexities when she cried to Christ for mercy, he answers her not a word. He saith to the disciples when they interceed for her, “ That he was sent to the lost sheep of the house of Israel,” and he tells her self at length, that she and her daughter were but dogs, and “ that it was not meet to take the childrens meat, and give it to the dogs.” Well, thinks the poor woman, “ Let him carry as strangely to me as he will, let him deal e-

“ ver

ver so roughly with me, I believe his good will, and that he hath not in his heart to put me away without help." And therefore she gives not over until an outgate came, and Christ like himself answers, "O woman, great is thy faith, be it unto thee, even as thou wilt," And Elihu hints in our text, that Jobs terrors and desperate thoughts flowed from misapprehensions of God, and therefore he adviseth him to better thoughts of him, when he saith *yet*, that is, whatever thou thinkest or sayest, "Judgment is before him, therefore trust thou in him." Do you so likewise, to whom we speak: For there is good will in his heart sometimes, when it is not visible in his outward dealings, As Job himself saith, 10. 13. "These things thou hast hid in thine heart, I know that it is with thee." He speaketh of his favourable inclination to shew pity to distressed creatures.

DIRECT. 2d. "Beware of groundless jealousy of the love of God in Jesus Christ unto you, and of concluding against your interest in him without sufficient grounds." The former was Jobs sin. He judged that God was become his enemy, and was dealing with him as such. He cried out, "Wherefore hidest thou thy face from me, and countest me for thine enemy?" *d* Indeed as to the second, he still held fast his persuasion of his interest. "I know" said he, "that my reward liveth," and he resolveth earnestly never to give up the confidence of his integrity. *d* It is a frequent thing for the Lords people, if evidences be not seen, if Satan harass them with blasphemous thoughts, and throw his fiery darts at them, if providences be black and dark, and sometimes as it were a necessary piece of



of modesty and humility to question both their grace within, and the love of Christ without, and to conclude that the Lord loveth them not, that all they reckoned the tokens of his grace and love were only delusion, that they have no work of the spirit in them, and that they are yet unreconciled enemies. This is a most provoking sin against God to be jealous of his love, seeing that he hath told you that the "Mountains shall depart, and the hills be removed; yet his loving kindness shall not depart from you, nor the covenant of his peace be removed." 'Tis most provoking to his holy spirit to deny his grace, and nick-name it the delusion of the wicked one; It puts a stop to the spirit of praise in you, 'tis a believing and gratifying Satan, and giving up that to him which he would fainest rob you of, that he may lead you a step further to conclude against your future hopes,

If you now say "must all men be confident  
 " that they have saving grace, and an interest  
 " in Christ, and that he loveth them with  
 " the favour that he beareth to his own.

No, I mean not so. For as none should conclude that they are in Christ and in favour with God through him, without good grounds which is the soul ruining sin of the presumptuous sinner; so on the other hand none should conclude against their interest in Christ and his special love without ground, which is the God-provoking and Soul-distressing infirmity of many saints. The Lord chides Zion for this, Isa. 49. 14. 15. &c. See then that you who are the Lord's people never suspect Christ's love and faithfulness

to you, your own interest in him, and what he hath done for you, until you have sufficient ground for it: For there can never be that in Christ's dispensations towards you, nor after your regeneration in your selves that can be a sufficient ground for it. Hold still at this, that tho' you have been prodigals, yet you are sons; tho' you are wandering sheep yet you are sheep still; and that tho' he is a provoked father, yet he is a father still: this is what Christ desires at your hands, that you'll never conclude against his love unto your souls, until he give you good cause so to do.

DIRECT. 3<sup>d</sup>. While you are under apprehensions that you are without any saving sight of God in Christ, or under the hidings of his face, "Make no desperate conclusions that you shall never see him savingly, but rather entertain a hope that it will not be always thus dismal and sad with you." Have you been long under the apprehension that you have never gotten faith's sight of the glory of God in the face of Christ Jesus? That the gospel is hid to you, and that Satan hath blinded your minds, so that the light of the glorious gospel of Christ, shineth not into them? And do you go from ordinance to ordinance, and yet, as you apprehend, you never find your selves better? Beware of concluding that it shall never be better with you, and that you shall not see him. Is this your case, that you cannot see him in the holy supper, as you do in other duties, and that it hath been long thus with you? Conclude not that it shall always be so. Do you see nothing for the present; but frowns and anger in the face of God? yet you ought not to say that his face will never shine again? Are his strokes increased every day?  
yet

yet you must not thence conclude that he'll never lay aside his rod. Is this your sad heart-breaking doubt and tear, whether ever you shall see him in heaven? Lay aside such thoughts, in your greatest darkness whether outward or inward, never say, that as now we see no light, so our night shall never have a morning; because he doth not now appear, he never will hereafter. There is nothing in your selves, there is nothing in any of God's dispensation towards you, and there is nothing in his word that can warrant such conclusions. God hath not said to you, that you shall never see him. His spirit is a spirit of adoption, who bears witness in a proper season that believers shall see him. But never to any, even the worst child of the devil, that they shall never see God. It is not his office to do this. Who is it then that perswades you that you shall never see him? It is Satan, who as he cries to hard hearted sinners, there is no fear, you shall have peace; so he crieth to awakned sensible sinners, there is no hope, you shall never see God. And why will you make conclusions about the Lord's intentions towards you upon Satan's say? Is he upon heavens secrets? Doth he know what the Lord intends to do with you to morrow? How much less your last doom? Is he not driving at the ruin of your comfort, if not of your souls in this method? Such desperate conclusions are a dreadful sin. How many of God's people have made them, and afterwards have eaten in their words with shame and sorrow, acknowledging it was their great sin? "I said in my haste, (said David) I am cut off from thy sight. This was my infirmity, (said Asaph) to say, "Is his mercy clean gone for ever?"

Take

Take example from them. It was their sin. It is a sin of a dreadful tendency, and of all your other sins 'tis the likeliest to ruin you, to make you desperate enemies to God, and at the very best to reject the very use of these means that lead to relief.

If any say would you have unconverted persons entertain a hope that they shall see God and be saved? and such we reckon our selves to be.

For Answer, I mean not so, yet all men should be wary how they cast away their hopes. Particularly tho' it be a dangerous arrogancy for a sinful wicked creature to bear himself up in a belief, and groundless hope, that he shall see God, and have peace: for this is the presumption that ruins the greatest part of the hearers of the gospel: and tho' such should conclude that they are in a state for the present wherein they can never see God; yet it's as dangerous upon the other hand, for any such to cast off all hope, and to think they are such as cannot expect pardoning grace even in the case of their conversion. Tho' they have no ground to conclude that they shall see God; yet they should not conclude that they shall never see him, seeing their is a possibility of their conversion.

But 2dly. As for you who have thir things for your deep distress, and who have no sin but what you would be rid off, and who would gladly see God and be saved in his way, you should be so far from concluding that you shall never see him, that you should rather entertain a hope that you shall see him, and that it shall yet go well with you.

you. For tho every thing that you look upon within your own hearts terrifieth and perplexeth your thoughts; yet the vastness of that mercy which is with God, and which through his Son he is willing to communicate unto you, and freely offers, and you are willing to have manifested both a possibility and probability that should be the ground of a comfortable hope that you shall see him. There is great comfort even in *a may be I shall be saved*, and enough to found such a hope as to use the appointed means to attain it with diligence, particularly faith which we are endeavouring by the hand to lead you to. It is all which is given to these, Zeph. 2. 3 "It may be you shall be hid in the day of the Lord's anger, Joel. 2. 13. 14. Who knows but he will return and leave a blessing?"

There is one thing further that I cannot omit to recommend to you as helpful to bring you to comply with this direction, without which compliance all the following will be to little purpose. Appeal from your present sense of your case, to a consideration of the issues of these dealings upon your selves at other times. Formerly it may be you had the like desperate thoughts under your distresses, and have found that the Lord dealt with you contrary to your despairing thoughts, and that you were mistaken as to your fears. Or if you have no such experience of your own, consider that of other persons who have been under the like dreadful apprehensions of everlasting misery, and yet, have been comforted at length, and now see the face of God with joy never more to have it hid from them. Job is no more wondred at upon a dung-bill crying, "I shall not see him;" But is with  
Christ



Christ beholding his glory. Heman is no more distracted with terrors; but infinitely pleased with the sight and enjoyment of his God. There is Asaph also, singing praises to God and the Lamb, tho' he once thought and was afraid "that his mercies were clean gone, and that he "would be favourable no more. Many in our days we have known under such dreadful apprehensions, who by the mercy of God were afterwards delivered. What I now advise you to, Asaph practised under such distress. He called to remembrance his own former experience, and the experience of others who had been in the like case. Hereby he came to have better thoughts of God, and to entertain hopes that he would not cast him off for ever. Psal. 77. 5, 6.

DIRECT. 4<sup>th</sup>. "As much as possible restrain "complaining; but above all beware of rash, "hasty, desperate complainings while you see "not God." Indeed if your distress is come to such a height as to conclude you shall not see him, you cannot but complain, and it will be needless labour for any to advise you not to do it. For can a man think God his enemy, his soul in danger, hell like to be his portion and be silent. Yet as desperate unbelieving conclusions are great sins, so are the expressions of them. These are to be avoided as reflections upon God, and as leading to more distrust. You who are the Lord's people, beware of such complaints as these following.

"That all is but counterfeit that ever you  
"took for God's grace in you. That one day  
"or other you'll perish by the hands of Satan.  
"That you'll never stand out the storm. That  
"it will never be better with you. That it were

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better

“better for you to die than live.” And such like. These will hinder all actings of faith for an outgate. And altho’ we tell you (to prevent Satans charging you with these sins afterwards as none of the spots of God’s children,) that some saints of the first magnitude have spoken thus unadvisedly with their lips, as David, Job, the Church in the Book of the Lamentations; yet they are not to be imitated by you in these things; For the Lord hath been angry with them, and rebuked them for such complaints as Isa. 40. 27. “Why sayest thou, O Jacob, and “speakest, O Israel my way is hid from the “Lord, and my judgment is passed over from “my God?” And they have afterwards eaten in their words and bewailed them as their sin: “I said in my haste, (said David) I am cut off. “as if he had said, it was in my haste that I “said so, and a fruit of my impatience and un- “belief: Let no body therefore imitate me “therein.” It tends to give the wicked ill thoughts of God and religion, and to dishearten young Converts. “If I should speak thus, I “would offend the generation of thy children.” Have no complaints in the least of God, neither let them ever contain any thing that reflects either directly or indirectly upon his mercy and faithfulness. If you would speak, say only what tends to his being “justified in his speaking, “and just in his judging.” Let not your complaints be to every body. Few have the tongue of the learned to speak a word in season to the wearied. Go to the Lord with them. So did David, Psal. 142. 2, 3. “When my spirit was o- “verwhelmed within me, I poured forth my “complaint before him, I shewed before him  
“my

Ser<sup>r</sup> VII. *Let your Spirits make diligent Search* 115

" my trouble." Complaints of God give a vent to murmuring; but complaints unto God open a way to the exercise of faith hope and patience. Tell him plainly all your fears, doubts, and reasonings. Open and free dealing with him is better than to stifle your griefs, or to vent them in discontent unto others, it is the nearest way to relief. " I declared my ways, (said David) and thou heardest me." Psal. 119. 26.

5<sup>th</sup>. DIRECT. " Commune with your hearts " and let your spirits make diligent search." So did the Psalmist in his case of spiritual desertion. psal. 77. 6. Several things are proper for you to search into.-----Search and see if you can find the cause of the Lord's hiding his face from you, and refusing to be seen by you in a way of mercy as formerly, or as he is seen by others. " Let us search and try our ways," said the Church under desertion, Lam. 3. 40. And go to the Lord himself by earnest prayer, that he may in the use of means discover it to you. As Job doth, 10 2. " I will say unto God, do not " condemn me; shew me wherefore thou " tendest with me.-- --Search further what is the ground and reason why you conclude that you are without any saving sight of God, and that he hath cast you off? Examine into it. Ask at your soul why it is cast down, and what ground it can give for its fears? And if it can give none, chide your spirit from such disquietness as David Psal. 42. 5. " Why art thou cast down, O my " soul? and why art thou disquieted in me? If you get any reason, examine into it, and you'll find its but a false reasoning, and no ground to conclude from it that God is not your God. For as carnal men can never have any ground to

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think their estate good ; so the Lord's people  
can never have any true solid ground to conclude  
that their estate is bad, and that they are totally  
forsaken of God. Both go upon false and insuffi-  
cient grounds : therefore search into them by  
the rule of God's word, bring them to the law  
and to the testimony, and you'll see the whole is  
a mistake. If you cannot perform this your selves,  
go to some skilled in spiritual distresses that they  
may assist you therein.-----Search further, if you  
can find any grace in you, altho' it were but  
smoak, not flame. See if you can find a desire  
after him above all things, an esteem of him,  
that you think the loss of him the greatest loss,  
and that all the world shall never make you satis-  
fied to be without him. That you reckon sin the  
worst of all evils, worse than hell, and that ye  
loath your selves because of it, and would give  
all you have to be rid of it. And you dare not  
offend God ; but desire above all things to please  
him. If you can find such things in you : you  
see him, and shall see him in heaven.----- Be as  
willing in this trial, to know the best of your  
self as the worst. and what makes for you, as  
well as what maketh against you : and it will  
not be pride to see it and own it, for the praise of  
it in no part belongeth to you, but to God.-----  
And enter upon this work with a full perswasion  
that tho' you find your heart never so wicked for  
the present, as many of God's dearest servants  
have done, yet the door of mercy is open for you,  
and that God will certainly save you for ever, if  
you trust in his grace through Christ.-----And be  
not too hasty in drawing a conclusion against  
yourselves ; but search and search again, looking  
to the Lord to search you by his spirit, who  
searcheth

Ser. VII. *Let your Spirits make diligent search.* 117

searcheth all things, even the deep things of God. The forgetting and denying the good God hath wrought in them, and pleading against it, as if they were Satan's agents against themselves, is one cause of the desperate unbelief that prevails against many benighted souls. What was the reason the Church Lam. 3. was possessed with such a desperate apprehension; "My hope" (saith she) is perished from the Lord.' She forgot all good, as it is in the original, in the 17 ver. All the good things God hath wrought in her and for her, and what brought her to hope and trust in God? It was this among other things, that she had chosen the Lord for her portion. ver. 24. This that I have discoursed is work in season for you all at this time, and may be of use to you by the Lord's blessing. Such a search and trial is your duty that you may be prepared for receiving the Lord's supper. 1 Cor. 11. 28. "But let a man examine himself, and so let him eat of that bread and drink of that cup."

If any distressed soul say, shall we come to the Lord's table, if after self examination we continue still in darkness, without a sight of Christ, and of our interest in him?

For answer, I suppose you have made conscience to make diligent search in the way already directed; that you are deeply exercised about this your dark and doubtful condition, and that you are not easy in it; that you have such a desire after Christ and a sight of his glory as nothing else can satisfy you; and that you resolve to seek after him so long as you live, and never give over till you find him whom your soul lov-



eth: then let me tell you, the ordinance belongeth to you; for it belongeth to Christians as Christians, and not meerly as they are assured and clear about their interest in Christ. Hast thou O distressed Christian, a will for Christ, or a thirst after him? "Then let him that is a thirst come, "and whosoever will, let him take of the water of life freely. Rev. 22. 17." This sacrament of the holy supper is appointed to be a help to dark and doubting Christians, and to a weak faith in it is represented the blood of Jesus Christ shed for the remission of sins, and you have in it a sign and seal of the righteousness of faith. Behold the spirits run in the blood, and the sealing assuring, witnessing spirit of Christ is not seldom conveyed in the precious streams of Christ's blood, in this mysterious ordinance. Here is his picture, the glass where his glory is seen. Look as Jesus was known to his disciples in the breaking of bread. Luke 24. 30. 31. So may he be to you in this ordinance. Oh then seeing you have a right, seeing you have a command, seeing that it is one of the lattesses through which the Lord sheweth himself to his spouse, while he is standing behind the Wall, let not your place be empty.

Who can tell but the Lord may come and say concerning thee, Where is the Son of Jesse to day? Oh at such a time for the bridegroom to find thee absent, how unkindly may he take it? and I am sure your case is a good errand to him, and you need not want an answer that he would take well, when he comes to the banquet of wine and asks what is thy petition and what is thy request; Lord our petition is that we may see Jesus: Shew me thy glory.

Ser.

## S E R M O N. VIII.

On Faith in God through the Mediator,  
as a Suitable Mean of relief  
under Spiritual Distress.

J O B 35. 14.

*Although thou sayest thou shalt not see him, yet Judgment is before him, therefore trust thou in Him.*

**I**N the preceeding Sermon several directions have been given to the people of God under spiritual darkness and distress to lead them as it were by the hand unto the Sixth and chief direction, and which is exprest in the Text in Elihu's advice to Job, (Trust in Him.) I might produce many Scriptures to this purpose, both from the old and new Testament. But you have heard some of them, and may hear more in our progress. You think you do not see him, but in this is the way to it. "Said I not unto thee, (said Christ unto Mary) if thou wouldest believe thou shouldst see the glory of God." Thou hast been trying, O Christian, whether thou hast grace or not, and canst find no Scripture mark of it in thee. Lay aside this work for a while, and make a mark in believing. Lay aside this Query for a time, whether you have believed or no; but put all out of doubt by a present Faith. That is, under a penitent sense of what you have done amiss, trust in Christ, and God in him, for help. 'Tis sometimes easier to build a new house, than repair an old one. Make evidences by believing upon God in Christ, as

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if you had never done it before. Many mispend their time under spiritual darkness, in poring upon their own hearts to find out evidences of their interest in Christ, when they should rather be employed in receiving him, and acting faith upon him. The former should not be left undone, if the Christian be capable of it, and in case for it; But when it doth not issue as is desired, then believing is the proper duty, and what it should issue in. The direct acts of faith should be exercised. Do you want good and holy qualifications to evidence your interest in Jesus Christ, and that you see him? You cannot have them before faith, and you can never see them right separate from faith: For they are either included in the nature of faith, or they are the fruits of it. The direct way then to have them, and see them, is by "trusting in the name of the Lord, and staying your self upon your God, when you walk in darkness and see no light" in any of your own gracious qualifications. Isa. 50. 10.

Do you want the manifestations and flowing in of God's saving love to your souls? Then the way to obtain it, is to believe "that the God of hope may fill you with all joy and peace in believing." Rom, 15. 11. Now this trust in God in the Text, and which we are recommending to you, is the same with what is called every where in the new Testament, believing upon Christ, and it hath for its object God the Father, Son and holy Ghost, who are one and the same infinite God, In the Son and through him, as the only mediator: for by him as mediator, We believe in God that raised him from the dead, and gave him glory and honour, that our faith and  
hope

hope might be in God. 1 Pet. 1. 21. God is the principal ultimate object of this faith, Jesus Christ mediator now incarnate, and having finished the purchasing work of redemption, is the next immediate object of it, by whom we believe in God. In a word. God and the mediator in conjunction, God in him are the object of this faith. John 14. 1. You have heard the nature of this faith frequently opened up. The Scripture terms of trusting in God, by and in Jesus Christ, or believing upon him, are plainer than any I can give you. Trust is what every body have some natural notion of, and it were good if we would keep to a Scripture way of speaking about it, and not darken it by philosophical descriptions of it. What I propose is to guide and direct you to such an exercise of it, as will bring the proposed outgate.

1<sup>st</sup>. Then see to it that your trust, or believing be upon God in Christ, or which is the same, upon Jesus Christ alone for salvation, renouncing all other objects and grounds of trust but Christ. If he be not trusted alone, he is not trusted at all. You must not trust in your own righteousness, works, or qualifications; neither must you make them grounds upon which you trust in Christ for salvation. The language of faith is Hosea 14. 3. "A<sup>h</sup>ur shall not save us, we will not ride upon horses, neither will we say any more to the work of our hands ye are our gods: for in thee the fatherless findeth mercy." And we have no confidence in the flesh; but rejoice in Christ Jesus. The reasons and tendency of this direction are plain: for it is very natural to awakened sinners to seek grounds in themselves to trust in Christ. O say they, if I could  
find

find my self more humbled for sin, my heart inclined to God, and love to Christ, I could trust in Christ for salvation ; and so they forbear that which is the only way to get these things believing upon. The Lord Jesus Christ for them. Be sure to seek all your grounds of faith out of your selves in Christ. God will not thank you for that faith in him, which hath any thing in your selves for it's ground. 'Tis but giving him the name, when something else hath the honour of your trust and confidence, and for this cause he suffers his people to fall into darkness and troubles, to correct them for their carnal confidences, to shake them out of them : and to learn them to make Christ, his righteousness and meditation, the only object and ground of their trust and confidence. And therefore where this is the ground of the Lords controversie, that thou hast made other things thy confidence, and ground of thy confidence than Christ ; Possibly former meetings with Christ, thy graces, or good frames, then withdraw all thy trust from these things, and place it upon Christ alone. And the Lord's end being attained, the darkness and distress whereby thou art corrected will be removed. This is the meaning of that oft cited place. Isa. 50. 10. Stir up your Souls then to this exercise in the words of the Psalmist in the like case. Psal. 62 5, 6, 7. My soul, wait thou only upon God : for my expectation is from him. He only is my rock and my salvation ; he is my defence ; I shall not be moved. In God is my salvation and my glory : the rock of my strength and my refuge is in God.

DIRECT. 2. " In renewing your actings of  
" faith, labour to be as expresse and distinct in it

" as



“ as possible for you, that so upon reflection you may see, and know that you have it.” Such an express, distinct explicate acting of faith, hath a direct tendency to bring a distressed believer out of darkness. For instance. The Church in a sad distress, wherein she was saying, I shall never see him, “ My strength and hope is perished from the Lord,” comes to an express, distinct, dealing with the Lord in a way of believing ; so as she could not but observe and see what she had done, and from this she gathers hope, against all her desperate fears and conclusions. Lam. 3. 24. “ The Lord is my portion faith my soul, “ therefore will I hope in him.” Her soul said it so expressly, as she knew that she did it And the Lord sometimes delayeth his manifesting himself, to bring his people to such a distinct express way of dealing, with him, and until they come up to it. You have an express instance of it in the 9th of Mark, a man “ brings his possessed son to the disciples, and they could not cure him.” The Lord comes and doth not immediately help , but tells him, “ if thou canst believe all things are possible to him that believeth : upon this the man cried out with tears, Lord, I believe, help thou mine unbelief.” And then he helps him. And again in the 11th of John, before he turned Martha’s mourning into dancing, he brings her to this express acting of faith. ver. 2. 26, 27. Its true distressed Christian, he knoweth thy faith in all the darkness and confusions thou canst be in ; but he’ll have thee come to such a way of believing, as thou shalt know it, and he know it from thee. You would have him very express in speaking peace to you. “ Say unto my soul, I am  
“ thy

“ thy falvation: and is it not reasonable that you fhould fpeak, as exprefly to him in a way of believing. There muft be exprefs fpeaking, both upon his part, and your part, before you can come to light, Zech. 13. c. . . . “ They fhall call on  
 “ my Name, and I will hear them: I will fay it  
 “ is my people: and they fhall fay, The Lord  
 “ is my God.” Now there are thefe two things you muft labour to be very diftinct and exprefs about.

1<sup>ft</sup>. As to what you truft and believe upon Chrift for. See that be the falvation he hath purchafed, promifed, and giveth out for his glory; and the whole of it without feparating an inteparable falvation. See that it be not merely freedom from hell and wrath: that it be not merely for heaven, in the notion of it, which a profane world have, a place of impunity and freedom from punifhment; and they’ll tell you they truft in Chrift to be faved, or to get mercy. This is not what Chrift came for. If you miftake in this, your faith will be in vain like the worlds. Let not the end of your faith be only or immediately, heaven and falvation after this life, in the fcripture notion of it. We bid no body truft immediately and at firft hand for this; but you muft believe that you have this heaven and falvation begun immediately in you, in your regeneration, your reconciliation to God, juftification of your perfons, fanctification of your natures and lives from all fin unto all holinefs, an enjoyment of God and communion with him as your prefent happinefs and end. This is the falvation of the foul, that is the end of the faith of Gods elect, confifting of all grace and glory we loft in Adam, have by Chrift, and is the promife of the new covenant, and is received by believers even in

this

**Ser. VIII.** *Be exprefs in the Exercise of Faith.* 125  
this life. 1 Pet. 1. 9. Be distinct as to this every  
one of you, if you would not have your faith  
vain, and miss heaven. But in a special manner,  
ye that are distressed, be as exprefs in believing  
upon Christ for healing, as for comfort for free-  
dom from sin, as wrath. David put up more pray-  
ers for purging, than pardoning mercy. And  
the church in the 14. chap. of Hosea prayeth,  
"Take away all iniquity." Trust not merely  
to have ease from your troubles; but to have  
the ground of your troubles removed, sin and the  
hiding of his face This is the issue promised, Isa.  
57. 17. 18. Exercise faith distinctly for the re-  
moval of the ground of your trouble, Psal.  
130. 67.

*2dly.* I advise you to an exprefs distinct acting  
of faith for this end. Let it be like a say for dis-  
tinctness and expressness, Isa. 45. 24. What way  
shall Jacob get above his fears? its by such ex-  
pressness in his dealing with the Lord, Isa. 44. 2. 3.  
compared, and Psal. 91. 2. "I will say of the  
"Lord he is my refuge and my fortress, my  
"God in him will I trust."

**DIRECT.** 3. "Be resolute and peremptory  
"in believing, let the issue be what it will."  
This is what must be done. Go in to God in  
Christ peremptorily, resolutely in a way of be-  
lieving; in the face of all discouragements, tem-  
ptations, and oppositions. "Tho he slay me"  
said Job, "yet I'll trust in him." Job. 13. 15.  
This way the woman of Canaan wrestled through  
all the temptations she met with, she stuck to  
Christ as only able to help her, tho' there was  
little appearance of any from him, and tho'  
Christ answered not, seems to exclude her from  
his commission, and to call her a dog. She as it  
were

were thinks with her self, this is the Saviour, the son of David. 'Tis his office to help. I'll not dispute whether I be in his commission or not. I need his help, and if he help me not, I'll be undone; and I cannot be any worse than I am, and therefore I'll cry after him, and hang upon him if he should lay me dead at his feet. Thus her faith is at length commended by our Lord, and she getteth from him the wish'd for outgate. How many distressed souls have cast their anchor in the dark, and when all comfort hath failed them for many days, have obtained support and relief, by resolutely casting themselves at Christ's feet for mercy, and saying, that if they perished, they would perish at his feet. He that is the Lamb of God, so full of meekness and pity, is too gracious to let any perish there. Go you and do so likewise. Say as the lepers of Samaria, in another case, 2 Kings 7. 3. 4. If I deal not with the Lord in a way of believing, I shall never see him, I shall certainly perish: for I am shut up to the faith of Christ, I'll therefore cast my self upon him, and trust in him with all the heart I can; it may be I shall see him and that he'll save me a leper: I can never be worse; in this way I can but perish, and it may be I shall not. I'll resolve to be his tho' I cannot tell that he is mine, or ever will be. Believing is my duty. Salvation, manifesting himself, and admitting me to see him that is his work, and I'll leave that to himself. Let me tell you that such a faith can never go to hell, and is sure of an outgate. It stops Satans mouth in all his objections. For if thou wilt venture thy soul upon Christ, and hang upon him in this resolute way, let the issue be what it will, what is that to Satan? ---- And it is a faith that

that gains much upon Christ, as is plain from the history of the woman of Canaan. When faith come to this exercise, Christ can hold out no longer. As Josephs bowels yerned upon his brethren, and he could refrain himself no longer but cried out, "I am Joseph;" so when faith is sufficiently tried by this exercise of it, Christ cannot continue the conflict any longer, the believer shall then have what he desires. It is enough, faith the Lord, let them have their mercies and their comforts. "Comfort ye, comfort ye my people, saith your God. speak ye comfortably to Jerusalem, and cry unto her, that her warefare is accomplished, that her iniquity is pardoned: for she hath received of the Lords hand double for all her sins." *a* A resolute dependence upon, and adherence to an unseen and withdrawn God, is the strength and glory of faith, and shall prevail.

**DIRECT.** *4th.* Trust in God through Christ, "In the exercise of repentance." Lament, mourn for, and confess believingly unto the Lord your sins that have caused a strangeness between him and you, and have hid his face from you. Turn from them, and beware of running into farther sin. The Lord will have such a penitential exercise of faith from you ere he let you see him. When he had promised mercy to his revolting people, Jer. 3. He adds ver. 19. "But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? And I said, thou shalt call me my father, and shalt not turn away from me." He will not manifest himself to persons unhumiliated for their sins, whereby he hath been offended, if they were ever so dear to him. Job must

*a* Isa. 40. 12.



must abhor himself in dust and in ashes, before he have the sight of God; he complains so despairingly he never should have. Job 42 4. 5. Tho' the Lord is as willing as he is able to revive the spirit from which he hath hid himself, and smitten in wrath; yet not until it be humble. Isa. 57. 15. 17. A deep sense of sin in a way of believing, is the most powerful Rhetorick to prevail with him. How did Jacob hold the angel until he blest him? It was in this way. Yea, "he had power over the angel, and prevailed: he wept and made supplication unto him, he found him in Bethel, and there he spake with us." Hosea 12. 4. And this is what the Church stirreth up herself to join with the exercise of her faith for an outgate, in the distressed case we speak to. Lam. 3. 40. And when the Lord's people have come to this, their outgate hath not been long a coming. Christ doth not love tears for themselves, nor to see his people long in them. When the woman Luke 7. was bath'd in tears at Christ's feet, she soon heard from his blessed mouth that comfortable word, ver. 47. "Thy sins are forgiven thee." Mary when she was weeping at the sepulchre, heard from Christ's mouth the kindly name. Mary, by which she knew him and saw him after his resurrection first of all the disciples. When Ephraim repented, mourned for sin, and believingly employed the Lord to turn him, he was soon pityed, and the Lord manifested himself unto him in endearing and heart breaking expressions. Such as, "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord."

"Lord" *b* If therefore you would have a right and speedy outgate, let the exercise of your faith and trust be penitential....I shall only add, to save you from mistakes, and perplexing your selves for what, it may be, you cannot get your selves in your circumstances brought unto, do not judge of your penitential exercises by the passionate part of them: but know that a judgment, will, and endeavour against and fleeing from all sin are the life of repentance. The Christian who loaths himself for sin, resolveth against it, and forsaketh it, tho' he cannot weep for it, hath more of evangelical repentance; than one of those who can weep passionately to day, and sin again to morrow.

DIRECT. *5th* Trust or which is the same believe upon God through Christ, "for the salvation freely promis'd to you in the gospel. with a perswasion, that it shall be freely and really given to you, as it is freely offered and promised." Staggering, wavering, doubting, and fear which hath torment are contraries to faith, the believers establishment, and consolation thereby. It is not enough that you trust upon Christ as a sufficient mean of salvation: but you must do it with a perswasion of the effect; else you can never really reckon him a sufficient mean. Especially, seeing this sufficiency is not only a sufficiency of power, which of it self can give you no more ground to trust in Christ for salvation than the fallen angels have; but it is also a sufficiency of good will and mercy to you. You have also the universal gospel-offer of Christ and salvation accompanied with the command of God, particularly unto every one of you to believe confidently u-

pon Jesus Christ for salvation. And the promise of salvation is applyed personally both in the word and in the sacrament upon believing. And do not all these grounds, namely, God's power and sufficiency, his offer, his promise, his oath, his command, and the foundation he hath laid in Zion, and the infinite sufficiency of them oblige you to this perswasion? You can never believe the sufficiency of these grounds, and not see it to be your duty to rely upon them, with some perswasion of faith. This was the faith of Abraham which you are called to imitate. He against hope believed in hope, that he should have a seed, upon the power and faithfulness of God in his promise, tho' he could have no evidences from his own qualifications to assure himself of it; but all appearances rather to the contrary. Rom. 4. 18, 19, 23, 24. This directly tends to an outgate, both as it giveth God that glory which your unbelief hath robbed him off; and as it assureth you of that salvation, love, and good will of God which you are so much distressed about, and brings the joy of faith which may be when sensible evidences and the assurance of reasoning fail. As in the case of the prophet Habakkuk thus speaking. "Altho' the fig-tree  
"shall not blossom, neither shall fruit be in the  
"vines, the labour of the olives shall fail, and  
"the fields shall yield no meat, the flocks shall  
"be cut off from the fold, and there shall be  
"no herd in the stalls: yet I will rejoice in the  
"Lord, I will joy in the God of my salvation.  
"The Lord God is my strength, and he will  
"make my feet like hinds feet, and he will make  
"me to walk on upon mine high places." <sup>c</sup> It  
hath been by this exercise of faith that saints  
formerly

formerly, in the case we speak to, have gone on towards an outgate. Thus David Psal. 42. 5. saith, "Why art thou cast down, O my Soul?" "and why art thou disquieted within me? hope thou in God, for I shall yet praise him for the help of his countenance." And the Church in the 7 of Micah and 7 ver. "Therefore I will look unto the Lord: I will wait for the God of my salvation:" My God will Hear Me. And indeed, if men under trouble of mind were but well perswaded of the truth of God's promise, of his good affection in Christ, there would be no great difficulty to bring them to a persuasion of their having what they believe upon Christ for, upon the warrant of the promise, and so their Scruples and fears would be in a good measure expelled. Do but consider well, that while you would fain have Christ and grace, and yet will not believe that God who offereth them to you will give you them, and still doubt of your obtaining them, in your relying upon him for them, you think more hardly of him, than you do of any friend you have, of whom you perswade your self that you shall obtain what they offer unto, and are able to give you; and so you dreadfully wrong him and make him a liar in not believing his record and promise. And this is evident from experience, in that many under spiritual distress desire and seek after extraordinary grounds to believe their having what God offers and promiseth to them in the gospel, which they would never do, if they did not by unbelief question the sufficiency of these grounds he hath given. 'Tis ordinary for such under spiritual distresses to wish for revelations, or that God would speak to them ex-



traordinarily from heaven, or by miracles. There are instances of some who have come a fearful length in this, particularly in these last times, Mrs Honynwood and Mrs Sarrah Wright were tempted by Satan under spiritual distress, to make an hasty experiment, the one by throwing a Venice glass, and the other a cup against the wall, with this or the like expression, If I shall be saved, then let not this glass break. Beware of this, for tho' the Lord condescended miraculously to preserve the cup and glass fore mentioned from breaking : yet such desires and experiments so much reflect upon the sufficiency of the foundations of faith laid in the gospel, that they cannot but be most provoking to him ; and being without a promise, yea contrary to his command not to tempt Christ, you have no reason to expect grounds of faith of this sort.

The last DIRECTION I give you is “ when you have done all this you must wait, until the Lord appear for your help and relief.” Waiting is no more than a continuing to believe upon God, and to look for help from him, with submission, tho' he stay long ere he comes. And it is in an especial manner intended in the Text. The word we translate TRUST signifies to wait with patience and expectation, with hope and quietness, as a woman in travail doth bear her pains, being supported with the hopes of the joy she shall have, in the child she is to bring forth, The church in this very case saith that this is a good way for an outgate. Lam. 3. 26. “ It is good that a man should both hope and quietly wait for the salvation of the Lord.”

And David gives it as his experience, that he got an outgate this way : for he saith : I waited patiently



“ patiently for the Lord, and he inclined unto  
 “ me, and heard my cry : he brought me up.  
 “ also out of an horrible pit, and out of the mi-  
 “ ry clay, and set my feet upon a rock, and e-  
 “ stablished my goings. And he hath put a new  
 “ song into my mouth, even praise unto our  
 “ God.” *d* If you shall not for many years, see  
 any sign of help, any prospect of deliverance ;  
 you must still wait till the time, even the set time  
 to favour you come. Consider the sovereignty,  
 the greatness, and the wisdom of God, all which  
 make it your duty to wait. Did not you make  
 him wait for you many a day, expostulating with  
 you, as Jer. 13. 27. “ Wilt thou not be made  
 “ clean ? When shall it once be ? And can you  
 think it hard then, that you should be put to  
 wait for him ? What is it you are called to wait  
 for ? Is it not salvation ? Is it not heaven and e-  
 ternal life ? Is it not to see God ? And are not  
 these mercies worth the waiting for all your days ;  
 tho’ you should not get a good look, or a sight  
 of him till the very last gasp ? It was among the  
 last words wherewith holy Jacob went triumph-  
 ing out of the world. “ I have waited for thy  
 “ salvation O Lord.” Gen. 49. 18. You’ll get  
 nothing but heavier chains by impatience. The  
 time is but short that you have to wait. It is on-  
 ly a little while and your Lord will come and  
 save you. And that your waiting may be effectua-  
 l, let it be with most earnest desires after him, as  
 the church saith, “ yea, in the way of thy judg-  
 “ ments, O Lord, have we waited for thee ; the  
 “ desire of our soul is to thy name, and to the  
 “ remembrance of thee. With my soul have I  
 “ desired thee in the night, yea, with my spirit  
 “ within me will I seek thee early ” *e* Let your

I 3

waitings

*d* Psal. 40. 1. 82. 3. *e* Isa. 26. 89.

waiting be with patience, hope, and expectation. Wait upon him in the diligent use of appointed means. Neglect no ordinance the Lord hath appointed for your salvation, word, sacraments, prayer, praises, &c. tho' for a long time you may find no sensible good thereby. Remember there is nothing Satan more endeavours than to put you from the use of means. He'll tell you that they are unprofitable and that you find no benefit by them, and therefore you had as good give them over. But do the husbandman, the merchant or men under long diseases so? Give not over therefore hearing, praying, communicating, tho' you find no present sensible benefit. For saith our Lord, "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors." *f* And remember it is a more excellent way to persevere in the use of means, in obedience to his commands, when you have no sensible comfort, than when you have. To wait upon him when he is withdrawing and hiding himself, is one of the most heroick acts of faith, which the prophet resolveth upon, Isa. 8. 17. "And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him." This will come at length to be for a testimony unto you of your sincerity. I think Job 9. 29. "If I be wicked, why then labour I in vain?" beareth this meaning. You complain, that you cannot pray, and that when you essay it, you are full of confusion. Do it as well as you can. You have an advocate with the Father in heaven. Express your case with a dependence upon the holy Spirit the advocate within you. Christ your advocate in heaven will understand it, and present it in form. As a lawyer

re:

receives information from a countryman, in his own broken way, puts it into right form, and presents it before the court.---And be sure to wait upon the Lord with a constant fear to offend him, and a holy care to please him in the way of call'd for duty, as David saith he did, "I have hoped for thy salvation, O Lord, and done thy commandments." *g*---If the Lord appear not so soon as you could wish, know this, that you do not so much wait for him, as he waiteth for you. He waits as much for a fit opportunity to shew his mercy unto you, as you can wait for the enjoyment of it. So saith the prophet, "And therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted that he may have mercy upon you; for the Lord is a God of judgment blessed are all they that wait for him." *h* 'Tis a part of our blessedness to wait for God, since it is a part of God's kindness to wait for a fit season to be gracious unto us: therefore put your mouth in the dust, if there may be but hope. I proceed to the

III. Thing proposed to shew that the Judgment that is with the Lord, and before him, is a sure ground and sufficient encouragement to trust in him for Relief, under the greatest Darkness, in the Way directed.

1<sup>st</sup>. The judgment that is with the Lord imports that all-sufficient deliverance, salvation, and redemption that is with him, for the chief of sinners, in the lowest, most distrest and most desperate case they can be in; so that there is no sort of sinner, no case of a sinner; but there is that salvation and deliverance with the Lord that answers that case. There is no want of it with him. This is hinted to us in the declared

end of Christ's office, Isa. 42. 1. "He shall bring  
 " forth judgment unto the Gentiles," that is, to  
 the worst sort, and the chief of all sinners. The  
 Apostle gives us a catalogue of them, and a very  
 black one. 1 Cor 6. 9. 10. And then adds, ver.  
 11. "And such were some of you; but ye are  
 " washed, but ye are sanctified, but ye are justi-  
 " fied in the name of the Lord Jesus, and by the  
 " the Spirit of our God." This is a good ground  
 for a sinner to trust in God through Christ for  
 relief, and a mighty encouragement to do it; for  
 when a poor soul in distress is not able to say, I  
 see such and such signs, whereby I may conclude  
 that God is my God, and that I am pardoned  
 and sanctified; yet because there is that salvari-  
 on with him that I need, and answers my case,  
 I'll therefore cast my self upon him for it. Here  
 is salvation with God for you, suitable to your  
 case, that you are capable of, and tho' there be  
 nothing in you that may challenge an interest in  
 it; yet there is nothing in you that excludes you  
 from it: therefore cast your selves upon him for  
 it. This gives encouragement to try him, and to  
 venture upon him; but more especially, seeing  
 he commands you to do it. 'Tis salvation for  
 mankind sinners, for all sorts of them, and what  
 you are commanded to trust in the Lord for. This  
 hath encouraged many souls to trust in the Lord  
 under the greatest darkness and distress. It was  
 all the prop that Heman had for his faith when  
 he was in darkness and the deeps, that God had that  
 salvation with him that his soul wanted and need-  
 ed. "O God of my salvation, said he, I have cri-  
 " ed unto thee day and night." Psal. 88. 1. And  
 Daniel kept up his faith with this, Dan. 9. 9.  
 "To the Lord our God belong mercies and for-  
 " givenesses



"givenesses, tho' we have rebelled against him." It was by this that David was encouraged to hope when in the deeps of spiritual distress, Psal. 130. 3. "But there is forgiveness with thee that thou mayest be feared." And from his own experience, he calls all the Israel of God to hope in the Lord upon this encouragement in the saddest case they can be in. ver. 7. 5. "Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption, and he shall redeem Israel from all his iniquities." This is encouragement enough that there is judgment with him, that is, redemption and plenty of it Salvation to the uttermost, even to the utmost and worse case the sinner can be in, or the heart of man can suppose. Heb: 7. 29.

2dly. This judgment of salvation is the act of God as the great Lawgiver, supreme Governor and Judge of the world. As there is a judgment of condemnation according to the law of works; so there is a judgment of absolution, justification, and salvation that belongeth to him, and hath place in his Government and judicial procedure with men according to the law of faith and grace of the Gospel, The former of these is what the Psalmist deprecate, Psal. 143. 2: "And enter not into judgement with thy servant, for in thy sight shall no man living be justified." But the second is what encourageth poor sinners to come to the Lord, namely, that there is such a judgment with him, and that he can as a judge give out a sentence of absolution and salvation to law-condemned and lost sinners. "It is God that justifieth," was the ground of the apostles triumph. We have express mention of this  
sen-



sentence, and of the pronouncing of it, Job 33. 24. "Then he is gracious unto him, and saith, deliver him from going down to the pit, I have found a ransom." And we find the people of God applying to him for this sentence, as David, Psal. 17. 2 "Let my sentence come forth from thy presence." And believing their salvation upon this ground. As Isa 33. 22. "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king he will save us." And Job resolveth to make supplication unto him as to his Judge. Job. 9. 15. Now seeing it is so that ye need such a sentence in your favours, and that there is such judgment with him and only with him, and that it is his act, his prerogative, and a part of his judicial government, apply to him for it. 'Tis from him alone that you must have it, if ever you get it; for "salvation appertaineth to the Lord alone." And you need not doubt the validity of this act and sentence of judgment: for 'tis the act of the Sovereign, and supreme Judge which none can reverse. All this should encourage you to seek to him and trust in him for it.

If you say we are criminals, guilty sinners, and his name as a judge is terrible to us; yet notwithstanding trust in him, for

3<sup>dly</sup>. This sentence, and act of judgment that is with him and before him, is an act and sentence of grace and mercy for sinners, law-condemned sinners and the chief of sinners. "For we are justified freely by his grace." Rom. 3. 24 "And we are saved by grace." Eph. 2. 8. And there is mercy with him and superabounding grace to give it out, not only where there is no merit, but much to the contrary. "For where sin abounded, grace did much more abound."

Rom.

Rom. 5. 20. And therefore altho' there be nothing in yourselves but what deserveth the judgment of condemnation, yet plead this judgment of grace and mercy that is with him, and trust in him for it.

If you again say, We are sinners, and obnoxious to his justice, that will by no means clear the guilty, and he is the righteous judge who can, not but do justly. and in a consistency with his honour, and judgment and justice are the habitation of his throne, yet notwithstanding trust in him, for

4<sup>thly</sup>. There is judgment with him and before him for the salvation and help of the chief of sinners, in a way of justice and righteousness, as well as in a way of Grace and mercy. Christ by his obedience unto the death hath given full satisfaction to the justice of God for your sins; he hath fully paid the sinners debt, and is accepted and discharged: and therefore he can give out this judgment of deliverance unto you in a way of justice as well as in a way of grace and mercy, as you may see, Rom. 3.24.25,26. "Being justified freely by his grace, through the redemption that is in Jesus Christ; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare I say at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." So that here is unspeakable comfort and encouragement to engage you to come unto him for this salvation, that his justice not only hath nothing to say why you should not be relieved, but is engaged for it. 'Tis justice that is not only so  
equi

equitable as will not desire a second payment; but is also engaged unto Christ to give out unto elect sinners what he hath fully paid for. It is also engaged to his own faithfulness which he hath pledged both in the covenant of redemption and grace, to give out all salvation to believing sinners. "For (saith the apostle) if we confess our sins he is just and faithful to forgive us our sins, and to cleanse us from all unrighteousness."

If any yet say, the awful majesty of God overwhelms me, his greatness is such as I cannot endure, clouds and darkness are round about him, Then

5thly, That his dread may not make you afraid, he is come near you in the person of his son; yea, into your very nature to give out this judgment of salvation unto believing sinners, and to encourage them to come to him for it. As he sent his son in your nature to purchase this for you; so he hath committed this judgment unto him in your nature to give it out unto you; and that ye may be encouraged to come unto him for it. All which you may see in John 5. 22. 23. 27. "For the Father judgeth no man; but hath committed all judgment to the Son: that all men should honour the Son even as they honour the Father. And hath given him authority to execute judgment also: because he is the Son of man." How manifold is the encouragement given unto you in this scripture, to come unto him for, "this judgment before him." For

1st. 'Tis God in your own nature that you have to do with for this. "He is in Christ reconciling the world to himself, not imputing their trespasses unto them." h---2dly. 'Tis one in your nature, having more of tenderness, pity compassion

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on and mercy towards miserable distressed sinners than ever was in one man towards another; for it was prophesied of him by Esaias, "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment into victory." *i* And the apostle exciteth us "to come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need; because we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." *j* 3dly. This judgment is put into the Mediators hands for this very end that you might be saved: The next and immediate end of all is not the judgment of condemnation, but of salvation. "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." *k* And our saviour himself saith, "If any man hear my words and believe not, I judge him not for I came not to judge the world, but to save the world. --Lastly. God hath given all his glory unto the mediator to engage and encourage you to trust in him through Jesus Christ for it. "For God raised him up from the dead, "and gave him glory that your faith "and hope might be in God." *l*

6thly. Do you further say, I tremble still at judgment, and a throne of Judgment and justice, and I dare not think of coming to that? Consider God hath so established his throne for judgment as to encourage you and the worst of you to come unto and trust in him for all that relief and salvation you can need. See for this in the general Psalm. 9: 7, 8, 9, 10. "But the Lord shall

*i* Mat. 12. 20. *j* Heb. 4. 15. 16. & John 3. 17.  
*l* 1 Pet. 1. 21.



“ shall endure for ever : he hath prepared his  
 “ throne for judgment, and he shall judge the  
 “ world in righteousness, he shall minister  
 “ judgment to the people in uprightness. The  
 “ Lord also will be a refuge for the oppressed,  
 “ a refuge in time of trouble. And they  
 “ that know thy name will put their trust in  
 “ thee : for thou Lord, hast not forsaken them  
 “ that seek thee.”

Particularly. 'Tis a throne prepared for judgment, to relieve sinners in your case and condition. For 1<sup>st</sup>. It's a throne where justice and mercy are clasped together. Psal. 85. 10. “ Mercy and truth are met together ; righteousness  
 “ and peace have kissed each other.” ---- 2<sup>dly</sup>. 'Tis a throne where justice sits for this very end that mercy and grace may be exalted and glorified. Mercy and grace towards you sat first upon the throne to exalt justice in exacting and receiving full satisfaction for your sins upon Christ the cautioner and surety : and now justice sitteth upon the throne that mercy and grace may be exalted upon you and glorified in your salvation. “ And therefore, (saith the prophet)  
 “ Will the Lord wait that he may be gracious  
 “ unto you, and therefore will be exalted that  
 “ he may have mercy upon you : for the Lord  
 “ is a God of judgment ; blessed are all they  
 “ that wait for him.” m ---- 3<sup>dly</sup>. 'Tis a throne of grace established for penitent criminals and rebels that they may find mercy, and for the poor and needy, that they may find grace to help them in time of need. w 4<sup>thly</sup>. 'Tis a throne for the oppressed, oppressed with sin, corruption, and with spiritual enemies, as in the fore-  
 cited Psalm 7. 8. 8. 5<sup>thly</sup>. 'Tis a throne for  
 groaning



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groaning prisoners. " For the Lord hath looked  
" down from the height of his sanctuary. from  
" heaven did the Lord behold the earth : to  
" hear the groaning of the prisoners, to loose  
" those that are appointed unto death. 6<sup>thly</sup>.  
'Tis a throne for poor supplicants where they  
may plead with him as Job saith, " O that I  
" might know where I might find him ? that I  
" might come even to his seat ! I would order  
" my cause before him, and fill my mouth with  
" arguments. p

*Lastly*. 'Tis a throne for distressed persons when  
they are at the very point of giving over, even  
for sinners in the very extremity of distress.  
" For the Lord shall judge his people and re-  
" pent himself for his servants ; when he seeth  
" that their power is gone, and there is none  
" shut up." q

*2dly*. There are all these things before him  
upon the throne that may encourage you to  
come to him, in a way of believing for this  
judgment that's before him. For first his son the  
glorious mediator, the great propitiation and ad-  
vocate with the Father, is with him upon the  
throne. And this is an encouragement for you  
to come to him, for this judgment. Thus saith  
John, " I beheld, and lo, in the midst of the  
" throne, and of the four beasts, and in the  
" midst of the elders, stood a Lamb as it had  
" been slain " r-----*2dly*. There is the rainbow  
of the covenant round about the throne, in sight  
like unto an emerald, Rev. 4. 3. 'Tis a sign of  
the covenant, as the rain-bow was unto Noah of  
the covenant made with him. And the predo-  
minant colour is green, that of an emerald, to  
note that the covenant of grace is always green,  
fresh

o Psal. 102. 19. 2. p Job 23. 4. q Dent. 32. 36. r Rev. 5. 6.

fresh, durable, and everlasting. He can no more condemn a believing soul when he looks upon the covenant, than he can drown the world against his promise, when he looks upon the rainbow. "For, (saith he) this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee nor rebuke thee.---3dly. There are seven lamps of fire burning before the throne, which are the seven spirits of God. / To discover him unto you and direct you in your applications unto him. And lest you may be discouraged from a sense of your guiltiness to come to him even to his seat, there is 4thly. Before the throne a "sea of glass clear as crystal." this is the Mediator's blood to wash in, and through which you may safely come unto him.

If you shall yet further say, you are afraid he may be averse to give out this judgment unto you and that there must be much dealing with him to overcome his unwillingness to give it out. For encouragement consider. 7thly. This judgment is Before Him. That is. 1st. He is willing and ready to give it out. Psal. 86. 5. "For thou Lord, art good and ready to forgive. and plenteous in mercy unto all them that call upon him. 2dly. He is never forgetful of it. Thy case and what may help it is always before him, in his remembrance. Altho' thou thinkest he hath forgotten thee. Altho' that he is out of thy sight, yet, his eyes are never withdrawn from thee, thou and what tends to thy relief are never out of his mind. But "Zion said the Lord hath forsaken me, and my Lord hath for-

“ forgotten me. Can a woman forget her suck-  
 “ ing child, that she should not have compassion  
 “ on the son of her womb ? yea, they may for-  
 “ get, yet will I not forget thee.” Behold, I  
 “ have graven thee upon the palms of my hands,  
 “ thy walls are continually before me, Isa. 49.  
 14. 15. 16. *3dly.* Its before him. He delights  
 to give it out. He gives out the judgment of  
 condemnation with a sigh ; but this with de-  
 light. Let him that glorieth glory in this, that  
 he understandeth and knoweth me, that I am  
 the Lord, which exercise loving kindness judg-  
 ment and righteousness in the earth : for in these  
 things I delight, saith the Lord.

*Stthly.* Do you say if it is so, why is my relief  
 so long a coming ? why tarry his chariot wheels ?  
 I answer, Judgment is before Him. He is a  
 God of infinite wisdom and Judgment, infinitely  
 judicious, and is waiting for the fittest season and  
 time both for his glory and your good : there-  
 fore trust in him and wait for him as Isa. 30.  
 18. “ And therefore will the Lord wait that he  
 “ may be gracious unto you, and therefore will  
 “ he be exalted, that he may have mercy upon  
 “ you : for the Lord is a God of judgment ; blef-  
 “ sed are all they that wait for him.”

*Lastly.* May not this encourage you to wait u-  
 pon him, and to trust in him, that in all his  
 dealing with you hitherto you have experienced  
 that judgement of mercy is before him. Hath he  
 not thereby moderate your afflictions, and kept  
 them within measure ; so as you are not brought  
 to nothing, To this purpose the prophet pray-  
 eth, Jer. 10. 24 “ O Lord, correct me, but  
 “ with judgment ; not in thine anger, least thou  
 K “ bring

“ bring me to nothing.” And the Lord promi-  
seth “ For I am with thee, saith the Lord to  
“ save thee: tho’ I make a full end of all na-  
“ tions whither I have scattered thee, yet will I  
“ not make a full end of thee; but I will correct  
“ thee in measure, and will not leave thee alto-  
“ gether unpunished.

THE

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THE  
SIGNS and CAUSES  
OF

*Melancholy.*

WITH  
DIRECTIONS

Suited to the Case of those who are  
AFFLICTED with it.

Collected out of the WORKS of

Mr. RICHARD BAXTER,

For the Sake of those, who are wounded  
in Spirit.

By SAMUEL CLIFFORD

Minister of the Gospel.

THE SECOND EDITION

WITH A

*Recomendatory Preface*

By the REVEREND

Mr. TONG,	Mr. BRADBURY,
Mr. REYNOLDS,	Mr. HARRIS
Mr. BROWN,	Mr. GROSVENOR,
Mr. EVANS,	Mr. WRIGHT,

GLASGOW.

Printed By John Robertson and Mrs M' Lean 1749



THE

RECORD

OF THE

PROCEEDINGS

OF THE

BOARD OF

TRUSTEES

OF THE

UNIVERSITY

OF CALIFORNIA

FOR THE

YEAR

1900-1901

AND

THE

REPORT

OF THE

COMMISSIONERS

## The E P I S T L E R E C O M M E N D A T O R Y.

THE Subject of this Treatise, and the manner in which things are lay'd together in it, is such as will render it of standing service to many in the world. There are few that become real Christians, but at one time or other, are exercis'd with something of that melancholy which is here described: And we believe there are none that have chosen to be the companions of them that fear God, who do not meet with it in the cases of others, however free from it they are in themselves. Where it prevails to a high degree, 'tis one of the most deplorable cases in the world; and even the least degree of it requires good help, and some pains to get rid of it.

Such a Book as this, therefore, must be greatly valuable to those, who are either afflicted with Melancholy themselves; or desirous to relieve and assist others under such a disorder. There is not any where yet published, that we know of, so full, and distinct, and orderly a consideration of this case, as in the following Collection.

We need not say any thing of the Author from whose writings this collection is made; since we have it already as the concurrent sentiment of 34 *Ministers*, (who have all subscrib'd a recommendation of Mr. *Baxter's Practical*

*The Epistle Recommendatory*

*Works.*) That the things treated on, "are most accurately handled, and at the same time " with greatest plainness, suited to the meanest " capacities, and pressed home upon the consciences of readers with inimitable life and " fervor,"

Only this much we must add in favour of the *Collector* of the following sheets, that he has acted with so much Care in transcribing Mr. *Baxters* Thoughts, keeping to his words, and disposing all, with so much judgment, into the method and order in which they now lye, as to render the forementioned excellencies of Mr. *Baxter's* writings (*viz.*) their *Accuracy, Plainness and inimitable Fervor*, more servicable to common Readers than before.

Now may that God, who comforteth those that are cast down, make this Book useful to such an end : And where it is so, let not us be forgotten in your Prayers.

Samuel Wright.

W. Tong.  
T. Reynolds.  
Simon Brown  
John Evans.  
W. Harris.  
T. Bradbury:  
B. Grosvenor,

T O T H E  
R E A D E R:

**T**HEY, who have been strangers to Melancholly in themselves or others, maybe ready to ridicule those who shall complain thereof; but they, who by woful experience have known what 'tis to be melancholy themselves, or conversed with those who have been afflicted with it, (both which hath been my own case) will readily acknowledge the case of persons under such circumstances to be sad and very affecting: Theirs especially, who have no friend at hand to give them suitable advice, by speaking a word in season to them. In compassion to such distressed souls, who are weary and heavy laden, and ready to sink under their burden, I have drawn up the following collection, which I submit to the censure of those, whose abilities render them more capable, or whose condition is such, as to render them more immediately concerned to judge of it's usefulness, by the application thereof to themselves.

As for the reverend author, multitudes of melancholy persons, of all sorts, learned and unlearned, rich and poor, for many years together, made their continual application to him for advice; which gave him an opportunity, to be thoroughly acquainted with their various cases; and this, together with his great abilities rendered him capable of giving directions suitable to the conditions of persons under such sad circumstances. And indeed what he said upon that heads

seems so full and to the purpose, that it would be idle and impertinent in me, to pretend to add any thing to it by way of supplement. But having no where in his works, (as I have observed) given any directions to those who were once oppressed with Melancholy, but are now delivered from it, I shall take the liberty to subjoin a few things, by way of advice to such.

I. Keep your distance from sin. 'Tis evil in itself, as it is a manifest contempt of the authority of the great and dreadful God; and so evil in it's effects, that was it not for the merits of Christ, and the pardoning mercy of God, eternal death would be the unavoidable consequent of every sin. And when in your distressed condition, you thought of sin and death, and sin and hell together, how evil did it appear in your eyes? And tho' time hath made a great alteration in your state and condition from what it was, it hath made no alteration at all in the nature of sin, but that it is a transgression of the law of God, and therefore as evil in his sight and should be as hateful to you, as ever it was. You have the word of God to be a "lamp unto your feet, and a light unto your paths;" acquaint yourselves with it, that you may know what your duty towards God and man is, and tho' you will daily sin against God, by your omissions and commissions ("For there is not a just man upon earth, that doth good and sinneth not." Yet allow not your selves in the wilful omission of any duty, which God requires, or in the practice of any known sin which he forbids. Such things as these are inconsistent with the nature and sincerity of repentance, and altogether unbecoming those, who have professed such sorrow  
for



for sin, as you have done, through a sense of guilt which you had contracted, and that punishment you had deserved by it: Remember God's propriety in you, which gives him an absolute sovereignty and dominion over you, and consequently a right to impose laws on you, and exact duty and obedience from you; and beware of being guilty of any thing that looks like rebellion against him. Let not the baits of profit or pleasure draw you to sin, seeing the pains of hell will be the punishment of the one, and the loss of the soul so far necessarily follow upon the other, that nothing but the pardoning mercy of God upon your repentance can prevent it. Nor let the evil example of others, ever be a snare to you. 'Tis the signification of God's will revealed in his word, which is the rule of his government now, and will be the rule of his judgment at the last day, and should be the rule of our lives and actions, in order to your preparation for it. Get right apprehensions of the evil of sin, which may be done by a due consideration of the majesty of God against whom it is committed, and the nature of that punishment which awaits it in this world, and is reserved for it in that which is to come. Be sensible where you have suffered most, and where your greatest danger lies from sin, and there look the better to yourselves. Call upon heaven for help. Double your watch and stand upon your guard, as those who have an enemy always, at hand to make his onsets upon you. And it would be necessary for you to avoid the occasions of sin, as you would desire to be kept from sin it self. For while you are familiar with the one, you cannot be secure from the other. Time was, it may be, when  
you

you were guilty of overdoing in this matter, while you thought some things duties, which God never enjoined; and some things sins, which he did never forbid, and stood at too great a distance from that, which you thought to be sin, for fear of offending God. But the apostles advice, 1 Thess. 5. 22. "Abstain from all appearance of evil," is necessary for all times and for all persons; those especially, who have had such dreadful apprehensions of the wrath of God for sin upon their spirits, as you have had.

And may what I have felt of that nature, (may you say) be a warning to me for ever, to beware of sin. What convictions have I been under of the evil of sin, when God seemed to enlarge the capacity of my soul, that I might be more sensible of the severity of his displeasure against sin, and my own awakned conscience, set all my sins in order before me, in a terrible and amazing manner? What agonies of soul have I been in, through apprehensions of the wrath of an offended God, to be inflicted upon me for my sins? I have been as it were within sight of the bottomless pit, in view of that lake which burns with fire and brimstone, while I have had a hell of horror in my own conscience; upon sense of the horrid evil of sin, and Gods displeasure against me for it. With what brokenness of heart, did I confess and bewail my sins before God? And with what earnestness did I pray for mercy my self, and desire others to pray for me? And did God hear and answer my prayers and their prayers for this; that I should sin against him? I have been as a brand plucked out of the burning, and I will never forget the mercy, nor condemn the authority of my deliverer. And thou who  
hast

er, God which di- sin, ce, ce all ch or  
 I have hitherto been merciful to me, even beyond  
 my expectation, leave me not at last to the pow-  
 er of my corruptions. Thou who knowest all  
 things, dost know that sin is a burden to me, and  
 I must not be discharged from it, while I live  
 in this lower world, help me daily to repent of  
 my sins, and the Lord in mercy forgive them ;  
 and let thy grace be sufficient for me, to enable  
 me to carry on the conflict with my corruptions  
 effectually, that tho' sin hath a being in me,  
 it may not have dominion over me.

II. Look upon the devil as your implacable e-  
 nemy, and resist his temptations. Having by sin  
 forfeited and for ever lost the happiness which he  
 once enjoyed, he envieth yours ; and if it lies in  
 him to effect it, you shall be as miserable as him-  
 self. Be not ignorant of his devices. Keep far e-  
 nough out of harms way : While you pray to  
 God not to lead you into temptation ; don't cast  
 your selves upon temptations. The devil will shew  
 you the bait, and conceal the hook ; but can he  
 prevail with you first to look upon, and then to  
 play with the bait, you may before you are a-  
 ware, be taken with the hook. This was the me-  
 thod he took with Eve, first to question the truth  
 of God, next to look upon the forbidden object,  
 and then to take and eat of the fruit of the for-  
 bidden tree. The devils carriage towards you,  
 will tell you beyond all exception, what an ene-  
 my he is to you : an enemy to body and soul,  
 to your good in this world, and also in that  
 which is to come. You have felt it by sad experi-  
 ence, when you were continually assaulted with  
 his horrid temptations, so that for you to question  
 it would be altogether as absurd, as to question  
 whether it is dark at midnight, or light at noon-  
 day.

day. As you fear God, or love your selves, put on the whole armour of God. Stand to your spiritual arms, and stand your ground against the enemy of your salvation. Reflect on the malice and enmity which he expressed towards you when he hurled his fiery darts, with such hellish rage and fury into you; and let this teach you to proclaim and carry on, a perpetual war against him

And O thou, who wast "dead and art alive," and dost live for ever more,' the great captain of my salvation, who hast "led captivity captive," I make my application to thee; for of my self, I have no might against this strong man armed, but I come to thee for help. I am thine save me; I have renounced the devil in my baptism, and stand to my covenant engagements. I hate him and all his works. Preserve me by thy grace from his temptations, or if I must be tempted, let it not be above my strength. After thou hast rescued me out of the paws of this devouring lion, let me not be swallowed up by him.

III. Carefully avoid what may occasion the return of your former affliction. That which hath been, may be again; a burnt child dreads the fire. I need not tell you, that 'tis no desirable condition, to be haunted by the devils blasphemous suggestions, or to lie under the terrors of an awakened conscience, accusing for sin. The sharpest bodily pains, are short of the anguish of the soul, and easier to be born. When you consider how it was with you when it was your case, when you had apprehensions of death, and the wrath of God upon your spirits together; when you looked upon your selves utterly forsaken of God, as the devils are, the thoughts of these things,

when

when your thoughts were always upon them, made you a terror to your selves, weary to live, and afraid to die: The anguish of your spirits was inexpressible, you would not be in the like condition again for a world: If so, prudently foresee and prevent what may bring you into it. Was it formerly occasioned by an ill habit of body? Use proper means in time to remove the cause, which hath produced such sad effects: Or did the sorrow of the world by losses and disappointments from thence, bring it upon you? Labour to love God more, and to place your chief good in the enjoyment of his love, and to get above the love of these earthly things, that disappointments from them, may not interrupt your peace with God, nor the peace of your own minds, and consequently have an influence upon you, to reduce and bring you back again, to the deplorable condition which you were sometimes in. Particularly I would advise you, when ever troubles do arise in your minds, and "Melancholly" thoughts make any long stay or fixed impressions there, that you would acquaint some friend therewith, which may be a means to prevent many a sin, and much after sorrow. Too much secretaries, (as Mr. Bolton observes, in his "Instructions for afflicted consciences" p. 583.) and concealment, may cause the wound of a terrified conscience, to bleed inward, rankle, fester and grow desperate; whereas seasonable discovery might have cured and comforted it. I have known him who did bite in and keep close in his bosom, the temptation of blasphemy, the space of above twenty years. All which time the devil did tyrannize extremely, and did keep him almost in continual terror. He thought there was never man  
had



had such vile and prodigious thoughts, as he And if he would know what they were, he would be abhorred as a monster of men and the loathsome creature upon earth; and most worthy to be rooted out of the society of mankind. And hereupon many and many a time, when he apprehended any opportunity, or had any means offered, to make himself away, he was tempted thereunto; principally upon this ground, that it was pity such an horrible blasphemer, (for so he is supposed) should any longer breath. But at last hearing the nature, manner and remedy, of those hideous injections discovered by the ministry; afterward privately informing himself further, and more fully from Gods messenger, was hapily taken off the rack for the time to come, and most wonderfully refreshed.

IV. Magnify the mercy of God towards you, in bringing you out of your sad dark, and disconsolate condition. What a case were you in, when the Devil assaulted you with his horrid temptations, and followed you with 'em, ne after another, so that no sooner was one over, but another immediately followed upon it? I need not tell you, how he sometimes tempted you to blaspheme God, sometimes to despair of mercy, as persons utterly left and forsaken of God, and cast off for ever; and sometime to destroy your selves. What a case were you in, when you could see nothing, hear nothing, speak of nothing, or think of nothing, but the Devil would immediately give it a blasphemous turn in your minds, against God, Christ, the holy Spirit, the Scriptures? &c. And so hideous a manner, as that the agonies of your souls did cause your very bodies to sweat again? What a condition were you in, when through the prevalence

valency of your distemper, and the Devils temptations, you made an absolute surrender of your selves to the devil, and seemed satisfied in what you had done? You wished your selves in hell, that you might know the worst of your condition? But a merciful God had more compassion on you, than to say it should be unto you according to your distempred desires. What a case were you in, when to think of the mercy of God, the merits of Christ, or the happiness of Heaven, did strike you like so many daggers to the heart, because you thought you had no part in either of these? But when you reflected upon the wrath of God incensed by sin, and the miseries of hell, which the devil did frequently set before you; the renewed thoughts of this, caused your hearts as it were to die within you, and the more because you were to suffer in the one, and lie under the dreadful effects of the other, to all eternity. Can you think upon these things, and not magnify the mercy of God towards you?

Time was, (may you say) when I thought no person in the world, was ever in the like deplorable case with myself, and that it would never be otherwise with me. I looked upon myself as a cast away, as a vessel of wrath, fitted for destruction. I looked upon myself, as an heir of hell, and felt an hell of horror in my conscience, and apprehended it to be some drops of that wrath, which was to be for ever pouring down upon me. But God was merciful to me not only beyond my deserts, but altogether beyond my expectation too. When it was midnight with my soul, and I verily thought that blackness of darkness was reserved for me: when

“ I walked in darkness and saw no light,” then did God shine into my soul. By reading such a passage of Scripture, and other Books which God directed me to, by hearing such expressions in publick from Ministers, or in private from Friends ; it pleased God at first to let some light into my dark soul, and to increase it more and more, till I who walked in darkness and saw no light, have now hopes to be one among the number of those, who shall dwell in the regions of glorious light, even in the presence of God, where “ there is fulness of joy and pleasure for ever-  
“ more. Let the present age, and generations to  
“ come, magnifie the mercy of God. Bless the  
“ Lord O my soul, and all within me, magnify  
“ his holy name.” Come you who have been in the like circumstances with me, let us speak of the great and wonderful things which God hath done for us, and excite one another with thankful hearts to exalt his name together. We who have tasted that the Lord is gracious in such a signal manner, must be some of the most ungrateful wretches in the world, to forget what God hath done for us, and to deny him his due praises.

V. Live becoming the mercies that you have received. What great things hath the Lord done for you ? He hath saved you from hell, when in your own apprehensions you were on the very confines of that lake, which burneth with fire and brimstone ; and restored unto you the joy of his salvation, and the light of his countenance, who did not only go mourning all the day long for want of it, but utterly despaired of ever enjoying it. Let what God hath done for you, be looked upon not only as an obligation to  
thank-

thankfulness, but also as the greatest engagement to duty and obedience. Love God, it is what his goodness in himself and his goodness to you, doth loudly call for; and shew your love and obedience to his commands. Take heed of growing remiss in your duty towards him, or growing bold with the occasions of sin. Can you reflect on the anguish that your souls have been in, upon the account of sin, such as you cannot express, nor others who were never in the like circumstances conceive; and ever have favourable thoughts of sin? Why hath God dispelled your doubts and fears, and freed you from those dismal apprehensions of his wrath and displeasure, which you were sometimes under, but that you should "serve him in holiness and righteousness all the days of your life?" O remember that 'tis not for you to live as the vain ones in the world do, who were never under such apprehensions of the evil of sin as you have been, nor ever experienced that the Lord is gracious as you have done. Say therefore with your selves, may I live the mercies I have received by living to the praise and glory of that God, who hath dealt so mercifully with me. Let me never be weary of his work and service, or by sin depart from him. It was he who helped me in a time of need; when all failed me, God did not leave me, nor forsake me. Let me do with readiness what God doth require of me, and labour to live so as that I may shew forth the praises of him, who "hath called me out of darkness into his marvellous Light." While others make light of sin, may I, as I do fear God, or love my self be afraid of it; especially considering the dreadful agonies of

soul, which I have been under, through apprehensions of the wrath of God, to be inflicted upon me for it. While others dispute the equity and reasonableness of God's commands, say of one duty it is too costly, and of another it is too difficult, let it be the language of my soul, "speak Lord and thy servant will hear," and let me think nothing too much to do, for the honour of that God, who hath done such great things for me.

VI. Look upon the things of this world as vanity, and take heed you do not overlove them. This world is not your home: 'Tis but your passage to another. These earthly things are not the best things, nor doth the least part of your happiness consist in the enjoyment of them. They cannot commend you to God while you do live, they will afford you no comfort when you shall come to die, and when your souls have left your bodies, and are gone into another world, all these things will be of no signification unto you. The enjoyment of these things in the greatest abundance will not denominate you happy, nor the want of them speak you to be miserable. Men may respect the rich more than the poor, but God doth regard the one no more than the other. Whence it follows that those earthly things are neither so valuable, nor so amiable as many do imagine them to be. And you may say, of all persons in the world, I have no reason to overlove these things, having paid so dear for it already. It was the "sorrow of the world," grief and trouble for worldly losses and disappointments, which laid the foundation of my former affliction; and as much as I love these things, in a time of need, I found they



they could do nothing for me. Should I then have made my application to them, friends help me, riches and estates help me; they must have answered me, 'tis altogether out of our power, and "if the Lord doth not help thee, whence shall we?" It was the pardon of sin, and peace with God and peace of conscience, that I did want, but this was what these things were no more able to procure for me than I was to contain all the waters of the sea, in the hollow of my hand. It was never known that the things of this world could apply a remedy to a wounded conscience. How vile and contemptible did the world seem in my eyes, when conscience accused me for sin, and I was under dreadful apprehensions of God's displeasure against me for it. Should any one then have told me of the riches, and honours of the world; yea, of crowns and kingdoms; it would have been as impertinent, as to have told a man of drawing on a silken stocking to ease the pain, & set the bones of a broken leg. Let others dote upon the world, I see nothing in these earthly things, to commend them to my love. May I love God above all, and enjoy a sense of his love to my soul, and I shall have enough, yea, more than if I did enjoy the things of this world, in the greatest Abundance. And I cannot forget, when I lay under the terrors of an awakned conscience accusing for sin, this was more desirable to me, than a thousand worlds.

VII. Live daily with a better world in view.  
 "There remains a rest for the people of God," but 'tis reserved for the other world, and not to be enjoyed in this; and indeed it is not fit it should, for then they would be ready to say:

" 'Tis good to be here," and prefer the land of their pilgrimage before their father's house in heaven. Keep heaven in your eye, and it will draw a vail over all the glory of this lower world. It will shew you the evil of sin, and the necessity of a holy life, and teach you to shun the one, and aspire after the other ; considering the one did fit you for, and the other shut you out of that blessed place. Keep in, and keep on in the way of your duty, and endeavour to keep up life in your duties, seeing they do all tend to this eternal life. Be sensible of the worth of grace, and be diligent in the use of those means which God hath appointed for your growth in grace, seeing 'tis that which doth in some measure qualifie you, for a future glory. And the troubles you have met with in this world, should teach you to mind and prepare for a better. Here is sometimes day and sometimes night, but in heaven it will be all day and no night. When you are there, you will be out of the reach of the devils fiery darts , you shall neither sin, nor be tempted to sin any more for ever. There will be no fear lest God should not love you, or least you should not love God ; for there will be nothing to alienate your love from God ; or God's from you. What an alteration will there be in the state and condition of the people of God in heaven, from what it was on earth ? When they shall love God, and be beloved by him, know that they do love God, and that they are the objects of his love, and that nothing shall ever abate their love to him, or hinder the communications of his love to them.

Blessed state and place ! Happy, thrice happy, eternally happy are they who attain it ! Lord,  
let

let me have that faith that may give me the victory over this lower world, and realize to me, the invisible things of the world, above, as if they were present, that I may daily live in the believing views and forethoughts thereof and converse in heaven, the little time of my pilgrimage here on earth. While the men of this world are coveting earthly things, and enlarging their desires after them, let me lay up my treasure in heaven, let the thoughts, the hopes, the love and desire of my soul be there; and tho' there is a red sea and wilderness which I must pass through before I come to the promised land: Tho' I must pass through the valley of the shadow of death, before I can partake of the inheritance of the saints in light, let the sense of thy love, and the light of thy countenance, and a strong love to my dear redeemer, make me overlook the terrors of death, and the darkness of a grave, and make me willing to depart, and be with Christ, " who loved me and died for me, and " washed me from my sins in his blood, To " whom be glory and dominion, for ever and ever *Amen.*

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*The Abbreviations of the Author's Books explained, out of which the following Collection is made.*

- C. D.* Christian Directory.
- D. L.* Divine Life.
- D. P. S. C.* Directions and Perswasions to a Sound Conversion.
- G. G. V.* God's Goodness vindicated.
- M. S. I.* Mischief of Self-Ignorance.
- O. P.* Obedient Patience.
- S. B.* Saint or Brute.
- S. M.* Sermon of Melancholy ; in the Continuation of the Morning Exercise, 1683.
- S. R.* Saints Rest.
- T. S. D.* Treatise of Self Denial.
- 32 *Dir.* Thirty Two Directions for getting and keeping Spiritual Peace.

*Memorandum.* In the Body of the Book, the Reader at the End of a Quotation, is referr'd to the Page of that Tract from whence it is taken, according to the single Editions of each ; which are mark'd according to the Abbreviations above mentioned. But over against them in the Margin is set, the Volume and Page, as in the *Four Volumes of Mr. Baxters Practical Works* ; not long since collected in *Folio*, that those, who have them either single, or in that Collection, may, if they please consult the original Author more fully.

In the Collection the *Christian Directory* make the First Volume ; and so the Pages in that Edition are mark'd in the Margin.

THE  
SIGNS and CAUSES  
OF  
*Melancholy, &c.*

C H A P. I.

*The Nature of Melancholy.*

**T**HE Disease called Melancholy is formally in the Spirits, whose distemper unfits them for their office in serving the imagination, understanding, memory and affections; so that by their distemper the thinking faculty is diseased; and becomes like an inflamed eye, or a Foot that is sprained or out of joint, disabled for its proper Work.

THE matter which is the Root and foundation, is usually a depravation of the mass of blood, which is the vehicle of the spirits, and that is usually accompanied with some diseases of the stomach, spleen, liver, or other parts, which are for the due concoction, motion and purification of the blood, which diseases are so various, that they are seldom the same in many persons, and hardly known to the wisest physicians.

SUCH a black distinct humour called Melancholy, which hath of old been accused, is rarely, if ever found in any, unless you will call  
either

either blood, or excrementitious humours by that name, which are grown black by mortification, for want of motion and spirits: But the blood it self may be called melancholy blood, when it hath contracted that distemper and pravity by feculency, sluggishness or adustion, which disposeth it to the melancholy effects.

But sometimes persons that are suddenly cast into Melancholy by a fright, or by the death of a friend, or by some great loss or cross, or some sad tidings even in an hour; which shews that it cometh not always from any humour called Melancholly, nor from any forgoing disease at all.

But the very act of the mind doth suddenly disorder the passions, and disturb the spirits, and the disturbed spirits in time vitiate the blood, which containeth them, and the vitiated blood doth in time vitiate the Viscera, and parts which it passes through, and so the disease beginning in the senses and soul, doth draw first the spirits and then the humours, and then the parts into the fellowship, and soul and body are sick together. *S. M.* 297,

WITH some their Melancholy being raised by crosses or distemper of body, or some other occasion, doth afterwards bring in trouble of conscience, as its companion. With others trouble of mind, is their first trouble, which long hanging on them, at last doth bring the body also into a melancholy habit: And then trouble increaseth melancholy, and  
Vol. III. Melancholy again increaseth trouble,  
*p.* 165. and so round. *S. N.*

I do not call those Melancholy, who are rationally sorrowful for sin, and sensible of their  
their

their misery, and solicitous about their recovery and salvation, tho' it be with as great seriousness as the faculties can bear, as long as they have sound reason, and the imagination, fantasia, or thinking faculty, is not crazed or diseased : but by Melancholy I mean, this diseased craziness, hurt or error of the imagination, and consequently of the understanding, which is known by the signs following, in the next Chapter (which yet are not all Vol. I. in every melancholy Person) C. D. p. 248. I, 262.

C H A P.

## CHAP. II.

### *The Signs of Melancholy.*

1<sup>st</sup>. **M**ELANCHOLY persons are commonly exceeding fearful, causelessly or beyond what there is cause for: Every thing which they hear or see, is ready to increase their fears, especially if fear was the first cause as ordinarily it is.

2<sup>d</sup>. Their fantasie most erreth in aggravating their sin, or dangers or unhappiness. Every ordinary infirmity they are ready to speak of with amazement, as an hainous sin; and every possible danger they take for probable, and every probable one for certain; and every little danger for a great one, and every calamity, for an utter undoing.

3<sup>d</sup>. They are still addicted to excess of sadness, some weeping they know not why, and some thinking it ought to be so; and if they should smile or speak merrily, their hearts smite them for it, as if they had done amiss.

4<sup>th</sup>. They place most of their religion in sorrowing and austerities to the flesh.

5<sup>th</sup>. They are continual self accusers, turning all into matter of accusation against themselves, which they hear or read, or see, or think off; quarrelling with themselves for every thing they do, as a contentious person doth with others.

6<sup>th</sup>. They are still apprehending themselves forsaken of God, and prone to despair. They are just like a man in a wilderness, forsaken of all his



his friends and comforts; forlorn and desolate, their continual thought is, I am undone, undone, undone! *C. D.* part 1. 262. Vol. I. p.

Whereas they that are most forsaken 184.

of God are most willing of their present condition, and most love their sin, and hate holiness, and all that would reform them, and if they have power will persecute them as enemies, which is far enough from being their case. *ibid.* 300. *Ibid.* p. 285.

7th. They are still thinking that the "day of grace is past," and that it is now too late to repent or find mercy. If you tell them of the tenor of the gospel, and offers of free pardon, to every penitent believer, they cry out still, "too late, too late," my day is past.

*ibid.* 262. Whereas to conclude, that *Ibid.* p. 248. the day of grace is past, and God will never give them grace nor pardon them while he is daily intreating them to be reconciled to him and accept his grace, is an abusive suspicion that God is not sincere, and a contradiction to the tenor of his word and instituted ministry: when he bids us go to the high ways and hedges, and compel (even the basest) to come in, for a willing soul to suspect that God is unwilling, is "abusively to give him Vol. III. the lie." *O. P.* 144. p. 826.

8th. They are oft tempted to gather despairing thoughts from the doctrine of predestination, and to think that if God hath reprobated them; or hath not elected them, all that they can do, or that all the world can do, cannot save them; and next they strongly conceit that they are not elected, and so that they are past help or hope. Not knowing that God electeth not a-  
ny

ny man separately or simply to be saved, but conjunctly to “believe, repent, and to be saved; and so to the end and means together; and that all that will “repent and chuse Christ and a holy life, are elected to salvation because they are elected to the means and condition of salvation, which if they preserve they shall enjoy. To repent is the best way to prove that I am “elected “to repent.”

9<sup>th</sup>. They never read or hear of any miserable instance but they are thinking that this is their case. If they hear of Cain or Pharaoh given up to hardness of heart; or do but read that some are “vessels of wrath, fitted to destruction,” or that they have eyes and see not, ears and hear not, hearts and understand not, they think “This is all spoken of me, or this is just my case; if they hear of any terrible example of Gods judgments on any, they think, it will be so with them: If any die suddenly, or a house be burnt, or any be distracted, or die in despair, they think it will be so with them. The reading of Spira’s case causeth or increaseth melancholy in many; the ignorant author having described a plain melancholy, contracted by the trouble of sinning against conscience, as if it were a damnable despair of a sound understanding.

10 And yet they think that “never any one “was as they are.” I have had abundance in a few weeks with me, almost just in the same case; and yet every one saith, “never any one was “as they.

11<sup>th</sup>. They are utterly “unable to rejoice” in any thing: They cannot apprehend, believe, or think of any thing that is comfortable to them. they read all the threatnings of the word with  
quick

quick sense and application; but the promise<sup>s</sup> they read over and over without taking notice of them, as if they had not read them; or else say, "They do not belong to me: The greater the mercy of God is, and the riches of grace, the more miserable am I that have no part in them." They are like a man in continual pain or sickness, that cannot rejoice, because the feeling of his pain forbiddeth him. They look on husband, wife, friends, children, house, goods and all without any comfort, as one would do that is going to be executed for some crime.

12th. Their consciences are quick in telling them of sin, and putting them upon any dejection as a duty; but they are dead to all duties that tend to consolation? as to thanksgiving for mercies, praises of God, meditating on his love and grace and Christ and promises: put them never so hard on these and they feel not their duty, nor make any conscience of it, but think it is a duty for others, but unluitable to them.

13th. They always say that they "cannot believe," and therefore think they cannot be saved because that commonly they mistake the nature of faith, and take it to be a "believing that they themselves are forgiven, and in favour with God and shall be saved:" And because they cannot believe this, (which their disease will not suffer them to believe) therefore they think that they are no believers; Whereas saving faith is nothing but such a "belief that the gospel is true, and Christ the Saviour of the world, as causeth our wills to consent that he be ours, and that we be his," and so to subscribe the covenant of grace. Yet while they thus consent, and would give a world to be "sure that

“ that Christ were theirs,” and to be perfectly holy, yet they think they believe not because they believe not that he will forgive or save them

14<sup>th</sup>. They are still displeased and discontented with themselves ; just as a peevish froward person is apt to be with others . See one that is hard to be pleased, and is finding fault with every thing that they see or hear, and offended at every one that comes in their way, and suspicious of every body that they see whispering ; and just so is a melancholy person against himself, suspecting, displeased, and finding fault with all.

15<sup>th</sup> They are much addicted to solitariness, and weary of company for the most part.

16<sup>th</sup>. They are given up to “ fixed musings” and long poring thoughts to little purpose ; so that deep musings and thinkings, are their chief employments, and much of their disease.

17<sup>th</sup>. They are much averse to the labours of their callings, and given to idleness, either to lie in beds, or to sit unprofitably by themselves.

18<sup>th</sup>. Their thoughts are “ most upon themselves,” like the millstones that grind on themselves when they have no grist ; so one thought begets another : Their thoughts are taken up about their thoughts ; when they have thought irregularly, they think again what they have been thinking on. They meditate not much on God (unless on his wrath) nor heaven, nor Christ, nor the state of the church, nor any thing without them (ordinarily,) but all their thoughts are contracted and turned inwards on them-

Vol.I. p. selves; self-troubling is the sum of their  
248,249. thoughts and lives. *C.D.* part I. p. 262.

Would they but seek after God in themselves and see his grace and benefits, it were the better: but poor souls, in the darkness of temptation they over-look their God; and most of their study of themselves is to see Satan and his workings in themselves; to find as much of his image as they can in the deformities or infirmities of their souls; but the image of God they over-look and hardly will acknowledge. And so as noble objects raise the soul, and amiable objects kindle love; and comfortable objects fill it with delight; and God, who is all in one perfection, doth elevate and perfect it, and make it happy; so inferior objects do depress it; and ugly loathsome objects fill it with distaste and loathing: and sad and mournful objects turn it into grief: and therefore to be still looking on their miseries and deformities must needs turn calamity and woe into the temperament and complexion of the soul.  
*M. S. I. 165.*

19. Their thoughts are all perplexed like ravelled yarn or silk, or like a man in amaze or wilderness, or that hath lost himself and his way in the night he is poring and gropping about, and can make little of any thing, but is bewildred and intangled the more: full of doubts and difficulties, out of which he cannot find the way.

20. They are endless, in their scruples: Afraid lest they sin in every word they speak, and in every thought, and every look, and every meal they eat, and all the cloaths they wear: And if they think to amend them, they are still scrupling their supposed amendments; They dare neither travail nor stay at home; neither speak nor be silent, but they are scrupling all; as if they were wholly composed of self perplexing scruples.



21. Hence it comes to pass that they are greatly addi ed to superstition; to make many laws to themselves that God never made them; and to ensnare themselves with needless vows and resolutions, and hurtful austerities, "touch not, taste not, handle not;" and to place their religion much in such outward self imposed tasks: to spend so many hours in this or that act of devotion, to wear such cloaths, and forbear other that are fitter; to forbear all diet that pleaseth the appetite, with much of the like. A great deal of the perfection of popish devotion proceeds from Melancholy, tho' their government come from pride and covetousness:

22 They have lost the power of governing their thoughts by reason; so that if you convince them that they should cast out their self-perplexing unprofitable thoughts, and turn their thoughts to other subjects, or be vacant, they are not able to obey you: they seem to be under a necessity or constraint: they cannot turn away their minds: they cannot think of love and mercy: they can think of nothing but what they do think of, no more than a man in the tooth-ach, can forbear to think of his pain.

23 They usually grow hence, to a disability to any private prayer or meditation: their thoughts are presently cast all into a confusion, when they should pray or meditate: they scatter abroad an hundred ways and they can't keep them upon any thing, for this is the very point of their disease; a distemper'd confused phantasie, with a weak reason which cannot govern it. Sometime terror driveth them from prayer they dare not hope, and therefore dare not pray: and usually they dare not receive the Lord's supper,  
here

here they are fearfulest of all: and if they do receive it, they are cast down with terrors, fearing that they have taken their own damnation by receiving unworthily.

24. Hence they grow to a great "aversion to 'all holy duty,' fear and despair make them go to prayer, hearing, reading, as a bear to the stake and then think that they are "haters of God; and godliness," imputing the effects of their disease to their souls; when yet at the same time those of them that are godly, would "rather be "freed from all their sins, and be perfectly holy," than have all the riches Vol. I. p. or honour in the world. *C.D.* p. 1. 263. 249.

*Obj.* "But I find in my self so great an Unwillingness to Prayer, Meditation and every holy Duty, as gives me just Cause to fear, that I am one among the Number of the Ungodly.

*Ans.* I. Is your Unwillingness to believe and trust God, and love him perfectly, and to live in his thankful joyful Praises, and to love his Word and Ways and servants, and that for ever, greater than your Willingness and Desire? It is these inward Acts that are the Holiness of the Soul, and to be willing of these, is to be willing to be holy.

2d. As to outward exercises by praying, and such like, there may be some such disturbance of the spirits raised by them through temptations and false thoughts and fears, as put the mind into renewed trouble, in the duty that many are against, rather than the duty itself. And such may find that at the same time, they would fain have that calmness, confidence and delight in God,

which they would be glad to express by holy prayer.

3 And we must distinguish between a degree of unwillingness or backwardness, which is predominant and effectual, and a degree which doth but “strive against holiness” but not overcome. Every Christian hath flesh, which lusteth against the spirit, and would draw back; and therefore hath some degree of backwardness to his duty; but if this did prevail, he would give it over which he doth not.

4. And yet for a time in temptation, and Melancholy, he may be deterred from some outward duty, and give it over, and yet not lose a holy state of soul. Many a true Christian is many years affrighted from the Lords supper. And some such persons in deep Melancholy and temptations, have given over outward prayer and hearing sermons and reading; and yet have not given over a desire of holiness, which is heart prayer, nor a desire to love and obey God's Vol. III. word. Sickmen cease outward duty p. 827. in their beds, when they cease not inward piety, *O. P.* 147, 148.

25. They are usually so taken up with busie and earnest thoughts (which being perplexed do but strive with themselves, and contradict one another,) that they feel it just as if something were speaking with them, and all their own violent thoughts were the pleadings and impulse of some other, and therefore they are wont to impute all their phantasies, either to some extraordinary acting of the devil, or to some extraordinary motions of the Spirit of God. And they are used to express themselves in such words as these. “It was set upon my heart, or it was said to me

“ that

“ that I must do thus and thus; and then it was  
“ said that I must not do this or that; and I was  
“ told that I must do so or so.” And they think  
that their imagination is something talking in  
them, and saying to them all that they are think-  
ing.

26th. When Melancholy groweth strong,  
they are almost always troubled with hideous  
blasphemous temptations, against God or Christ,  
or the scripture, and against the immortality of  
the soul. which cometh partly from their own  
fears, which make them think most (against their  
will) of that what they are most afraid of think-  
ing. As the spirit and blood, will have recourse  
to the part which is hurt. The very pain of their  
fears, doth draw their thoughts to what they fear.  
As he that is over desirous to sleep, and afraid  
lest he shall not sleep, is sure to wake; because his  
fears and desires keep him waking. So do the  
fears and desires of the melancholy cross them-  
selves. And withal the malice of the devil plain-  
ly here interposeth, and taketh advantage by  
this disease, to tempt and trouble them, and to  
shew his hatred to God and Christ and scriptures,  
and to them. For as he can much easier tempt  
a cholerick person to anger than another; and  
a flegmatick fleshy person to sloath, and a san-  
guine or hot tempered person to lust and wan-  
tonness; so also a Melancholy person to thoughts  
of blasphemy, infidelity and despair. And oft  
times they feel a vehement urgency, as if some-  
thing within them urged them to speak such a  
blasphemous or foolish word, and they can have  
no rest unless they yield in this and other such  
cases, to what they are urged too. And some are  
ready to yield to a temptation to be quiet; and

when they have done, they are tempted utterly to despair, because they have committed so great a sin; and when the devil hath got this advantage of them, he is still setting it before them.

27<sup>th</sup>. Hereupon they are further tempted to think they have committed the sin against the holy Ghost, *C. D. p. 1. 263.* which is

Vol. I. p. no other than an aggravated non-performance and refusal, of the condition of the covenant, *viz.* "when infidels

"are so obstinate in their infidelity, that they  
"will rather impute the miracles of the holy  
"Ghost to the devil, than they will be convinced  
"by them that Christ is the true Messias or Saviour." This is the true nature of the sin against the holy Ghost. So that no one is guilty of the sin against the holy Ghost, who confesseth that Jesus is the Christ, and Saviour; or that confesseth the miracles done by Christ and his apostles, were done by the holy Ghost, or that confesseth the gospel is true; or that doth not justify his infidelity. He must be a "professed infidel" against confessed miracles, that commits this sin. And yet many despair, because they fear they have committed this sin, that never understood what it is, nor have any reason but bare fear, and some blasphemous temptations, which they abhor, to make them imagine that this sin is theirs. *Ib. 297, 298.* and

Vol. I. p. that they shall not be forgiven; not considering that a temptation is one

282. thing, and a sin another; and that no man hath less cause to fear being condemned for his sin, than he that is least willing of it, and most hateth it, And no man can be less wil-

ling



ling of any sin than these poor souls are, of the hideous blasphemous thoughts, which they complain of.

28. Hereupon some of them grow to think, that they are possessed of Devils ; and if it doth but enter into their fantasie how possessed persons use to act ; the very strength of imagination will make them do so too. So that I have known those will swear and curse and blaspheme, and imitate an inward aliene voice, thinking themselves that it is the Devil in them that doth all this. *Ib.* 253. Vol. I. p. 230.

*Quest. But are such Persons possessed by the Devil or not ?*

*Ans.* We must know what is meant by Satan's possession either of the body or the soul. It is not meerly his local presence and abode in a man that is called his possession ; for we know little of that how far he is more present with a bad man, than a good : But it is his " exercising power on a man" by such a stated " effectual operation" As the spirit of God is present with the worst, and maketh many holy motions, to the souls of the impenitent, but he is a " settled powerful agent" in the soul of a believer, and so is said to dwell in such, and to possess them by the habit of holiness and love ; even so Satan maketh too frequent motions to the faithful ; but he possesseth only the souls of the ungodly by " predominant habits of unbelief and sensuality."

And so also he is permitted by God to inflict persecution, and crosses and ordinary diseases on the just ; but when he is God's executioner of

“ extraordinary plagues” especially on the head depriving men of sense and understanding, and working above the bare nature of the disease, this is called his possession. And as most evil motions in the soul have Satan for their father, and our own hearts as the mothers ; so most or many bodily diseases are by Satan permitted by God, tho’ there be causes of them also in the body itself. And when our own miscarriages, and humours, and the season, weather and accidents may be causes, yet Satan may by these be a superior cause.

And when his operations are such as we call a possession, yet he may work by means and bodily dispositions ; and sometimes he worketh quite above the power of the disease it self (as when the unlearned speak in strange languages, and when bewitched persons vomit iron, glass, &c.) And some time he doth only work by the disease it self, (as in Epilepsies, madness, &c.)

From all this it is easie to gather.

*Ist.* That for Satan to possess the body, is no certain sign of a graceless state, nor will this condemn any, if the soul be not possessed : Nay there are few of God’s children, but it’s like are sometime afflicted by Satan, as the executioner of Gods correcting them, and sometime of God’s trials, as in the case of Job ; and whatsoever some say to the contrary, it is likely that the prick in the flesh which was Satans messenger to buffet Paul was some such pain as the stone, which yet was not removed (that we find) after thrice praying, but only he had a promise of sufficient grace.

2d. Satans possession of an ungodly soul, is a thousand times worse, than his possessing of the body ; for every corruption of sin is not such a possession ; for no man is perfect without sin.

3d. No Sin proveth Satan's damnable possession of a man, but that which he loveth more than he hateth, and which he had rather keep than leave and wilfully keepeth.

4th. And this is matter of great comfort, to such Melancholy honest souls, if they have but understanding to receive it, that of all men none love their sin which they groan under, so little as they; yea, it is the heavy burden of their souls.

5th. And it is the Devil's way, to haunt those with troubling temptations, whom he cannot overcome with alluring and damning temptations. As he raiseth storms of persecution against them without, as soon as they are escaping from his deceits, so doth he trouble them within, as far as God permitteth him.

We deny not but Satan hath a great hand in the case of such melancholy persons. For, 1. His temptations caused the sin which God corrects them for. 2. His execution usually is a cause of the distempers of the body. 3d. And as a tempter, he is the cause of the sinful and troublesome thoughts, and doubts, and fears, and passions, which the Melancholy causeth. The Devil cannot do what he will with us, but what we give him advantage to do. He cannot break open our doors, but he can enter, if we leave them open. He can easily tempt a heavy flegmatick body to sloath, a weak and cholerick person to anger, a strong and sanguine man to lust, and one of a strong appetite to gluttony, or to drunkenness ; and vain sportful youth to  
idle

idle plays and gaming, and voluptuousness, when to others such temptations would have small strength: And so if he can cast persons into Melancholy, he can easily tempt them to overmuch sorrow and fear, and to distracting doubts and thoughts, and to murmur against God and to despair.

But God will impute his meer temptations to the devil himself, and not to the Melancholy person, as long as they receive them not by the will, but hate them: Nor will he condemn them for those ill effects, which are unavoidable from the power of a bodily disease, any more than he will condemn a man for raving thoughts or words, in a fever, phrensie, or utter madness: But so far as reason yet hath power, and the will can govern the passions, it

Vol. IV. *P.* is their fault if they use not the  
835. 836. power, tho' the difficulty make  
the fault the less. *S. M.* 272,

273, 274.

29. Some Melancholy persons that are near distraction, verily think that "they hear voices" and see lights and apparitions," that the curtains are opened on them, that something meets them, and saith this or that to them, when all is but the error of a crazed brain, and sick imagination.

30 Many of them are weary of their lives, thro' the constant tiring perplexities of their minds. Some of them resolutely famish themselves: Some are strongly tempted to murder themselves and they are haunted with the temptation so restlessly, that they can go no whi.

Vol. I. *P.* ther but they feel as if some-  
what

what within them put them on 250.  
and said "Do it." *C. D. P.* 1.

264.

For the disease they labour under will let them feel nothing but misery and despair, and say nothing, but I am forsaken, miserable, and undone! and not only maketh them weary of their lives, (even while they are afraid to die) but the Devil hath some great advantage by it, to urge them to do it; so that if they pass over a bridge, he urgeth them to leap into the water: if they see a knife they are presently urged to kill themselves with it, and feel as if it were, something within them importunately provoking them, and saying "Do it, Do it now." and giving them no rest. Insomuch that many of them contrive it, and cast about secretly how they may accomplish it, yea, so far yield to the temptation, as to make away themselves.

Tho' the cure of these poor people belong as much to other's care as to their own, yet so far as they yet can use their reason, they must be warned. 1. To abhor all these suggestions, and give them not room a moment in their minds. 2. And to avoid all occasions of the sin, and not to be near a knife, a river, or any instrument which the Devil would have them use, in execution. 3. And to open their case to others, and tell them all, that Vol. I. p. they may help to their prefer- 761.  
vation. *Ib.* p. 4. 48.

31. Many of them are restlessly vexed with fears of want and poverty, and misery to their families; and of imprisonment or banishment; and lest some body will kill them, and every one they see



see whispering, they think is plotting to take away their lives.

32 Some of them lay a law upon themselves, that they will not speak, and so live long in a resolute silence.

33. All of them are intractable and stiff, in their own conceits, and hardly perswaded out of them, be they never so irrational.

34. Few of them are the better for Vol. I. p. any reason, conviction or council, 250. that is given them. *Ib.* p. 1. 254. If

you convince them of some work of the spirit upon their souls, and a little at present abate their sadness, yet as soon as they are gone home and look again upon their souls, through their perturbing humours, all your convincing arguments are forgotten, and they are as far from comfort as ever they were. All the good thoughts of their estate, which you

Vol. III. p. can possibly help them to, are seldom above a day or two old. S. 465 R. 423.

35. Yet in all this distemper, few of them will believe that they are Melancholy; but abhor to hear men tell them so, and say it is but the rational sense of their unhappiness, and of the forsakings and heavy wrath of God. And therefore they are hardly perswaded to take any physick, or use any means for the cure of their bodies, saying they are well, and being confident that it is only their souls that are distressed.

This is the miserable case of these poor people to be pitied; and not to be despised by any. I have spoken nothing but what I have often seen and known. And let none despise such; for  
men

men of all sorts do fall into this misery; learned and unlearned, high and low, good and bad, yea, some that have lived in the greatest jolity and sensuality, when Vol. I. p. God hath made them feel their folly. 250.  
C. D. p. I. 264.

C H A P.

### C H A P. III.

#### *The Causes of Melancholy.*

**H**AVING in the foregoing Chapter shewed the signs of Melancholy, we shall next proceed to speak of the causes thereof, which are,

I. "Sinful Impatience, Discontents and  
"Cares, proceeding from a sinful Love of some  
"bodily Interest, and from want of sufficient sub-  
"mission to the will of God, and Trust in him,  
"and taking Heaven for a satisfying Portion."  
This is one of the most common Causes.

I must necessarily use all these words to shew the true nature of this complicate disease of souls. The names tell you that it is a conjunction, of many sins, which in themselves are of no small malignity; and were they the predominant bent and habit of heart and life, they would be the signs of a graceless state: But while they are hated and overcome not grace, but our heavenly portion is "more esteemed, and chosen, and  
"sought," than earthly prosperity, the mercy of God through Christ doth pardon it, and will at last deliver us from all. But yet it becometh even a pardoned sinner to know the greatness of his sin, that he may not favour it, nor be unthankful for forgiveness. I will therefore distinctly open the parts of this sin, which bringeth many into dismal Melancholy.

It is presupposed that God trieth his servants in this life, with manifold afflictions, and Christ will have us bear the cross and follow him in submissive patience. Some are tried with painful diseases, and some with wrongs by enemies,  
and

and some with the unkindness of friends ; and some with slanders, and some with persecution, and many with losses, disappointments and poverty.

I. And here impatience is the beginning of the working of the sinful malady. Our natures are all too regardful of the interest of the flesh, and too weak in bearing heavy burdens ; and poverty hath these trials, which full and wealthy persons that feel them not, too little pity ; especially in two cases.

1. When men have not themselves only, but wives and children in want to quiet

And when they are in debt to others, which is an heavy burden to an ingenious mind; tho thievish borrowers make too light of it. In these straits and trials persons are apt to be too sensible and impatient, when creditors are calling for their debts, and they have it not to pay them, it's hard to keep all this from going too near their heart. and hard to bear it with obedient quiet submission to God ; especially for women, whose nature is weak, and liable to too much passion.

2d. And this impatience turneth to a settled discontent and unquietness of spirit, which affecteth the body it self, and lieth all day as a load or continual trouble at the heart.

3d. And impatience and discontent do set the thoughts on the rack, with grief and continual cares, how to be eased of the troubling cause ; they can scarce think of any thing else ; and these cares do even feed upon the heart, and are to the mind as a consuming feaver to the body.

4th. And the secret root or cause of all this,

is

is the worst part of the sin, which is "too much love to the body and this world." Were nothing over-loved, it would have no power to torment us; if ease and health were not over-loved; pain and sickness would be the more tolerable; if children and friends were not overloved, the death of them would not overwhelm us with immoderate sorrow; if the body was not overloved, and worldly wealth and prosperity over-valued, it were easy to endure hard fare and labour, and want, not only of superfluities and conveniences, but even of that which is necessary to health, yea, or life it self, if God will have it so; at least to avoid vexations, discontents and cares, and inordinate grief and trouble of mind.

5th. There is yet more sin in the root of all, and that is, it sheweth that our wills are yet too selfish and not subdued to a due submission to the will of God; but we would be as gods to our selves, and be at our own chusing, and must needs have what the flesh desireth: We want a due "resignation of our selves, and all our concerns to God, and live not as children in due dependence on him for our daily bread, but must needs be keepers of our own provision.

6th. And this sheweth that we are not sufficiently humbled for our sin, or else we should be thankful for the lowest state, as being much better than that which we deserved.

7th. And there is apparently much distrust of God, and unbelief in these troubling discontents and cares; could we trust God as well as our selves; or as we could trust a faithful friend, or as a child can trust his father, how quiet would our minds be in the sense of his wisdom, "All; sufficiency and love.

8th. And



8th. And this unbelief yet hath a worse effect than worldly trouble ; it sheweth that men take not the “ love of God, and the heavenly glory,” “ for their sufficient portion.” Unless they may have what they want, or would have for the body ; unless they may be free from poverty and crosses and provocations and injuries and pains ; all that God hath promised them here, or hereafter even everlasting glory, will not satisfie them ; and when God and Christ and heaven, are not enough to quiet a mans mind he is in great want of faith and hope and love, which are far greater matters Vol. IV. p. than food and raiment. *S. M.* 836, 837. 474. 475.

II. Another great cause is the “ guilt of some great and wilful sin,” when conscience is convinced, and yet the soul is not converted ; sin is beloved and yet feared : God’s wrath doth terrify them ; and yet not enough to overcome their sin : Some live in secret fraud and robbery, and many in drunkenness, in secret fleshly lusts, either self-pollution or fornication, and they know that for such things, “ the wrath of God cometh on the children of disobedience ; and yet the rage of appetite and lust prevaiileth, and they despair and sin, and if God convert these persons, the sins which they now live in, may possibly hereafter plunge their souls into such depths of sorrow, in the review, as may swallow them up. And when men truly converted, yet dally with the bait, and renew the wounds of their conscience by their lapses, it is no wonder if their sorrows and terrors are renewed. Grievous sins have fastned so on the consciences of ma-

ny, as to cast them into incurable Melancholy and distraction.

III. But among people fearing God, there is yet another cause of Melancholy; and that is, Ignorance and mistakes in matters, which their peace and comforts are concerned in.

1<sup>st</sup>. One is "ignorance of the tenor of the gospel, " or covenant of grace. As some libertines more dangerously mistake it, who tell men that Christ hath repented and believed for them, and that they must no more question their faith and repentance, than they must question the righteousness of Christ; so many better Christians understand not that the gospel is tidings of unspeakable joy, to all that will believe; and that Christ and life are offered freely to them that will accept him, and that no sins how great or many forever, are excepted from pardon, to the soul that unfeignedly turneth to God by faith in Christ. And they seem not to understand the condition of forgiveness, " which is true consent to the " pardoning, saving, (Baptismal) Covenant.

2. And many of them are mistaken Vol. IV, about the use and sorrow for sin, and a-  
p. 387. bout the nature of hardness of heart,  
*Ib.* 276.

Will they say, " If I were in covenant with  
" God, I should feel the blessing of the cove-  
nant within me; the hard heart would be taken  
" out of my body, and a heart of flesh, a soft  
" heart would be given me: But I cannot weep  
" one tear for my sins. I can think of the blood  
" of Christ and of my bloody sins that caused it,  
" and all will not wring one tear from my eyes.  
" And

“ And therefore I have cause to fear, that my  
“ soul is destitute of the life of grace.

But first as to a soft heart, it consisteth in two  
things. •

1<sup>st</sup>. That the will be perswadable, tractable  
and yielding to God, and pliable to his will.

2<sup>d</sup>. That the affections or passions be some-  
what moved herewithal about spiritual things.  
Some degree more or less of the latter, doth con-  
cur with the former ; but it is the former, where-  
in the life of grace doth lie, and the latter is  
very “ various and uncertain,” for a man to try  
his condition by. Many do much overlook the  
Scripture meaning of the word “ Hard-hearted-  
ness.” Mark it up and down concerning the  
Israelites, who are so often charged by Moses,  
David, Isaiah, Jeremiah, &c. to be hard-heart-  
ed, or to harden their hearts ; or stiffen their  
necks, and you will find that the most usual  
meaning of the holy Ghost is this : They were  
an “ untractable, disobedient, obstinate people ;”  
or as the Greek word in the new Testament sig-  
nifieth, which we often translate “ unbelieving,”  
they were an “ unperswadeable” people. They  
set light by God’s commands, promises and se-  
verest threatnings, and judgments themselves,  
Nothing would move them to forsake their sins,  
and obey the voice of God. “ Hardness of  
“ heart,” is seldom put for “ want of tears,”  
and never at all for the “ want of such tears,”  
where the will is tractable and obedient. Exa-  
mine your selves then according to this rule.  
God offereth his love in Christ, and Christ with  
all his benefits to you • Are you willing to ac-  
cept them ? He commandeth you to worship  
him, and use his ordinances, and love his peo-  
ple

ple, and others ; and to forsake your known iniquities, so far that they may not have dominion over you. Are you willing to do this ? He commandeth you to take him for your God, and Christ for your Redeemer, and stick to him for better and worse, and never forsake him. Are you willing to do this ? If you have stiff rebellious hearts and will not accept of Christ and grace, and will rather let go Christ than the world, and will not be perswaded from your known iniquities, but are loath to leave them, and love not to be reformed, and will not set upon those duties as you are able, which God requireth, and you are fully convinced of, then are you hard-hearted in the Scripture sense. But if you are glad to have Christ with all your hearts, upon the terms that he is offered to you in the gospel, and you do walk daily in the way of duty as you can, and are willing to pray, and willing to hear and wait on God and his ordinances, and willing to have all God's graces formed within you, and willing to let go your profitablest and sweetest sins, and it is your daily desire, " O ! that I could seek  
 " God, and do his will more faithfully, zealously  
 " ly and pleasingly than I do ! Oh ! that I were  
 " rid of this body of sin ! These carnal corrupt  
 " and worldly inclinations, and that I was as  
 " holy as the best of Gods saints on earth ! And  
 if when it comes to practice, whether you should obey or no, tho' some unwillingness to duty, and willingness to sin be in you, you are offended at it, and the greater bent of your will is for God, and it is but the lesser which is towards sin, and therefore the world and flesh do not lead you captive, and you live not wilfully in avoidable sins, nor at all in gross sin : " I say if  
 it

it be thus with you, then you have the blessing of a soft heart, a heart of flesh, a new heart; for it is a "willing obedient tractable heart," opposed to obstinacy in sin, which Scripture calleth a soft heart.

And then for the passionate part, which consisteth in lively feelings of sin, misery, mercy, &c. and in weeping for sin, I shall say but this.

1<sup>st</sup>. Many an un sanctified person hath very much of it, who yet are desperately hard-hearted sinners. It dependeth far more on the temper of the body, than of the grace in the soul. Women usually can weep easily (and yet not all) and children and old men. Some complexions incline it, and others not. Many can weep at a passion Sermon, or at any moving duty, and yet will not be perswaded to obedience; these are "Hard-hearted sinners for all their tears."

2<sup>d</sup>. Many a tender godly person cannot weep for sin; partly through the temper of their minds, which are more judicious and solid, and less passionate, but mostly from the temper of their bodies which dispose them not that way.

3<sup>d</sup>. Deepest sorrows seldom cause tears, but deep thoughts of heart; As great joys seldom cause laughter, but inward pleasure, I will tell you how you shall know whose heart is truly sorrowful for sin and tender: He that would be at the greatest cost or pains to be rid of sin, or that he had not sinned. You cannot weep for sin; but you would give all that you have to be rid of sin. You could wish when you dishonoured God by sin, that you had spent that time in suffering rather; and if it were to do again on the same terms and inducements, you would not do it: nay, you would live a beggar contentedly



rentedly, so you might fully please God, and never sin against him, and are content to pinch your flesh, and deny your worldly interest for the time to come, rather than wilfully disobey, this is a truly tender heart.

One the other side, another can weep to think of his sin ; and yet if you should ask him, what wouldst thou give. or what wouldst thou suffer, so thou hast not sinned ? or that thou mightest sin no more ? Alas ! very little : For the next time that he is put to it, he will rather venture on the sin, than venture on a little loss, or danger, or disgrace in the world, or deny the craving flesh its pleasures. This is a hard-hearted sinner. The more you would part with to be rid of sin, or the greater cost you would be at for that end, the more repentance have you, and true tenderness of heart. If men should go to heaven according to their weeping, what abundance of children and women would be there for one man : I'll speak truly my own case. This doubt lay heavy many years on my own soul When yet I would have given all that I had to be rid of sin ; but I could not weep a tear for it. Nor could I weep for the death of my dearest friends, when yet I would have bought their lives, had it been God's will, at a dearer rate, than many who could weep for them ten times as much. And since my nature is decayed, and my body languisheth in consuming weakness, and my head more moistned, and my veins filled with flegmatick blood, now I can weep :

Vol. II. p. And yet I find neverthe more  
996, 907. "tender-heartedness" in my self,

than before. 32 Dir. 422, to 427.

§d. Abundance also are cast down by "Ignorance

"norance of themselves," not knowing the sincerity which God hath given them. Grace is weak in the best of us here, and little and weak grace, is not very easily perceived, for it acteth weakly and inconstantly, and it is known but by it's acts; and weak grace, is always joined with too strong corruption; and all sin in heart and life, is contrary to grace, and doth obscure it; and such persons usually have too little knowledge, and are too strange at home, and unskilful in examining and watching their hearts, and keeping it's accounts. And how can any under all these hinderances, yet keep any full assurance of their own sincerity; if with much ado they get much assurances, neglect of duty or coldness in it, or yielding to temptation, or inconstancy in close obedience, will make them question all again, and ready to say it was all but hypocrisie; and a sad and Melancholy frame of mind, is always apt to conclude the worst, and hardly brought to see any thing that is good, and tends to comfort.

4th. And in such a case, there are too few, that know how to fetch comfort from bare probabilities, when they get not certainty, much less from the meer offers of grace and salvation, even when they cannot deny but they are willing to accept them; and if none should have comfort but those that have assurance of their sincerity and salvation, de- Vol. IV. spair would swallow up the souls of p. 387. most, even of true believers. S. M.

277.

A horse or dog knoweth not how the owners will use them; yet will they lovingly follow them, and trust them with their lives without fear, and love to be in their company; because

they have found them kind to them, and have tried that they do them no hurt, but good : yea, though they do sometime strike them, yet they find that they have their food from them, and their favour doth sustain them. Yea, children have no certainty how their parents will use them; and yet finding that they have always used them kindly, and expressed love to them, tho' they whip them sometimes, yet are glad of their company ; and can trust themselves in their hands, without tormenting themselves with such doubts as these : “ I am uncertain how my father or “ mother will use me, whether they will wound “ me, or kill me, or turn me out of doors, and “ and let me perish ” Nature perswadeth us not to be too distrustful of those, who have always befriended us, and especially whose nature is merciful and compassionate : Nor to be too suspicious of evil, from them that have always done us good : Every man knows that the good will do good, and the evil will do evil ; and accordingly we expect they should do to us. Naturally we all fear a toad, a serpent, an adder, a mad dog, a wicked and mad man, a cruel and blood thirsty tyrant, and the devil : but none fears a dove, a lame, a good man, a merciful compassionate governour, except only rebels or notorious offenders, who know he is bound in justice, to destroy or punish them. And none should fear distrustfully the wrath of a gracious God, but they who will not submit to his mercy, “ and “ will not have Christ to reign over them, ” and therefore may know that he is bound in justice, if they come not in, to destroy them. But for those who are obedient, and reformed, and are troubled that they are no better, and beg of  
God

God to make them better, and have no sin, but what they would be glad to be rid of, may at least see a strong probability, that it shall go well with them, *p.* 871. And this they should make use of and fetch comfort from 32. *Dir.* 175, 176.

5th. And “ignorance of other men,” increaseth the fears and sorrows of some; They think by our preaching and writing, that we are much better than we are; And then they think that they are graceless, because they come short of our supposed measures; whereas if they dwelt with us and saw our failings, or knew us as well as we know ourselves; or saw all our sinful thoughts and vicious dispositions written in our foreheads, they would be cured of this error.

6th. And “unskilful teachers,” do cause the grief and perplexities of many. Some cannot open to them clearly the tenor of the covenant of grace; some are themselves unacquainted with any spiritual heavenly consolations, and many have no experience of an inward holiness, and renewal by the holy Ghost, and know not what sincerity is, nor wherein a saint doth differ from an ungodly sinner. As wicked deceivers make good and bad to differ but a little; if not the best to be taken for the worst; so some unskilful teachers do place sincerity in such things, as are not so much a Vol. IV. *p.* duty, as the Papists in their manifold inventions and superstitions, and many sects in their unsound opinion. *S. M.* 277, 278.

## CH A P. IV

### *Directions to the Melancholy.*

**W**HEN the disease is gone very far, directions to the Melancholy persons themselves are vain, because they have not reason and free will to practice them: But it is their friends about them, that must have the directions. But because with the most of them and at first, there is some power of reason left, I Vol. II. shall give the following directions for p. 250 the use of such.

DIR. I. "Take heed of worldly cares  
"and sorrows, and discontents: Set not so  
"much by earthly things as to enable them to  
"disquiet you; But learn to cast your cares on  
"God." You can have less peace in an affliction which cometh by such a carnal sinful means, It's much more safe to be distracted Vol. I. with cares for heaven than for earth. p. 251; C. D. p. I. 264.

1<sup>st</sup>. "Give not way to a habit of peevish impatientie." Tho' it is a carnal love to somewhat more than to God and glory which is the damning sin, yet impatientie must not pass for innocence. Did you not reckon upon sufferings and of bearing the cross, when you first gave up your selves to Christ, and do you think it strange when afflictions come upon you? Look for them and make it your daily study, to prepare for any trial that God may bring upon you, and then it will not surprize you and overwhelm you. Prepare for the loss of children and friends; for the



the loss of goods, and for poverty or want ; prepare for slanders, injuries, or prisons ; for sickness, pain and death : It is your unpreparedness that maketh it seem unsufferable.

And remember that it is but a vile body that suffereth, which you always knew must suffer death, and rot to dust ; and whosoever is the instrument of your sufferings, it is God who trieth you by them, and when you think you are only displeased with men, you are not guiltless of murmuring against God, or else his overruling hand would perswade you to submissive patience.

Especially make conscience of keeping from a settled discontent of mind : Have you not yet much better than you deserve ? And do you forget how many years you have enjoyed undeserved mercy ? Discontent is a continued resistance of Gods disposing will, that I say not some rebellion against it. Your own wills rise up against the will of God. It is atheistical to think that your sufferings are not by his providence ; and dare you repine against God and continue in such repining ? To whom else doth it belong to dispose of you and all the world ? And when you feel distracting cares for your deliverances, remember that this is not trusting God. Care for your own duty, and obey his commands, but leave it to him what you shall have. Tormenting care doth but add to your afflictions. It is a great mercy of God, that he forbiddeth you these cares and promiseth to care for you. Your Saviour himself hath largely, tho' gently reprehended them, Mat. 6. and told you how sinful and unprofitable they are, and that your father knoweth what you need ; and if he deny it you,  
it

it is for just cause ; and if it be to correct you, it is yet to profit you ; and if you submit to him and accept his gift, he will give you much better than he taketh from you, even Christ and everlasting life.

2d. Set your selves more diligently than ever, to overcome the inordinate love of the world. It will be an happy use of all your troubles, if you can follow them up to the fountain, and find out what it is cannot bear the want or loss of, and consequently what it is that you ever love. God is very jealous even when he loveth, against every idol that is loved too much, and with any of that love which is due to him, and if he take them all away, and tear them out of our hands and hearts, he is merciful as well as just. I speak this not to those who are troubled only for want of more faith and holiness and communion with God and assurance of salvation : These troubles might give them much comfort, if they understood aright from whence they come, and what they signifie. For as impatient trouble under worldly crosses, doth prove that a man loveth the world too much, so impatient trouble for want of more holiness and communion with God, doth shew that such are lovers of holiness and of God. Love goeth before desire and grief. That which men love, they delight in if they have it, and mourn for want of it, and desire to obtain it. The will is the love, and no man is troubled for want of that which he would not have.

But the commonest cause of passionate Melancholy is at first some worldly discontent and care ; either wants or crosses, or the fear of suffering, or the unsuitableness and provocation of some related to them, or disgrace and contempt do  
cast

cast many into passionate discontent, and self-will, cannot bear the denial of something which they would have, and then when the discontent hath muddled a mans mind, temptations about his soul do come in afterwards, and that which began only with worldly crosses, doth after seem to be all about religion, conscience or meerly for sin or want of grace. Vol. IV. p. s. M. 279, 280. 338.

How oft have I seen that of the Apostle, 2 Cor. 7. 10. verified "the sorrow of the world worketh death." How many even godly people have I known, who through crosses in children or friends, or losses in their estates, or wrongs from men, or perplexities which through some unadvisedness they were cast into, &c. have fallen into mortal diseases, or into such a fixed Melancholy, that some of them have gone besides themselves, and others have lived in fears and doubts ever after, by the removal of the disquietness to their consciences? How sad a thing is it, that we should thus add to our own afflictions? And the heavier we judge the burden, the more we lay on, as if God had not done enough, or would not sufficiently afflict us. We may more comfortably bear that which God layeth on us, than that which we more immediately lay upon our selves. Crosses are not great or small according to the bulk of the matter, but according chiefly to the mind of the sufferer: Or else, how could holy men rejoice in tribulation, and be exceeding glad that they are accounted worthy to suffer for Christ: Reproaches, wrongs, losses, are all "without us." unless, we open them the door wilfully our selves, they can-

cannot come into the heart. God hath not put the joy or grief of our hearts in any other mans power, but in our own. It is we therefore who do ourselves the greatest mischief. God afflicts our bodies, or men wrong us in our state or name (a small hurt if it go no farther) and therefore we will afflict our souls! but a sadder thing yet it is to consider that men fearing God, should so highly value the things of the world. They who in their covenants with Christ are engag'd to renounce the world, the flesh and the devil: They who have taken God in Christ for their portion, for their all. and have resigned themselves and all that they have to Christ's dispose! whose very business in this world and their christian life, consisteth so much in resisting the devil, mortifying the flesh, and overcoming the world. And it is God's business in his inward works of grace and outward teachings and sharp afflictions, and examples of others, to convince them of the vanity and vexation of the world and throughly to wean them from it; And yet that it should be so high in their estimation, and sit so close to their hearts, that they cannot bear the loss of it without such discontent, disquiet and distraction of mind; yea, tho' when all is gone, they have their God left them. they have their Christ still whom they took for their treasurer, they have opportunities for their souls, they have the sure promise of glory, yea, and a promise that all things shall work together for their good: Yea, and that for one thing which is taken from them, they have yet an hundred mercies remaining; that yet even believers should have so much unbelief: And have their faith to seek, when they should use it, and live

live by it ! and that God should seem so small in their eyes, as not to satisfy or quiet them, unless they have the world with him ; and that the world should seem so amiable, when God hath done so much to Vol. II. p. bring it into contempt. 32. *Dir.* 13, 848.

14, 15, 16.

3d: If you are not satisfied that God and Christ and heaven, are enough for you as matter of felicity and full content, study the case better, and you may be convinced ; Learn better your Catechism and the principles of religion, and then you will learn to lay up a treasure in heaven, and not on earth ; and to know that it is best to be with Christ, and that death which blasphemeth all the glory of the world, and equalleth the rich and the poor, is the common door to heaven or hell ; And then conscience will not ask you whether you have lived in pleasure, or in pain, in riches or in want ; but whether you have lived to God or to the flesh ; for heaven or for earth, and what hath had the preheminance in your hearts and lives, If there be shame in heaven, you will be ashamed when you are there, that you whined and murmured for want of any thing that the flesh desired upon earth, and went thither grieving because your bodies suffered here. Study more to live by faith and hope on the unseen promised glory with Christ, and you will patiently endure any suffering in the way.

4th. And study better how great a sin it is to set our own wills and desires in a discontented opposition, to the wisdom, will and providence of God ; and to make our wills instead of his, as Gods to ourselves. Doth not a murmuring heart secretly accuse God ? All accusation of God hath



hath some degree of blasphemy in it : For the accuser supposeth that somewhat of God is to be blamed; and if you dare not open your mouths to accuse him let not the repinings of your hearts accuse him ; Know how much of religion and holiness consisteth in bringing this rebellious self-will, to a full resignation, submission and conformity to the will of God. Vol. II. p. 387. Till you can rest in God's will, you will never have rest. *S. M.* 281.

There you may have full and durable content; For his will is always for good, and therefore hath nothing that should cause your discontent. His will is still the same and unchangeable ; and therefore will not disquiet you by mutations. He knows the end at the beginning, and sets you upon nothing, but what he is sure will comfort you at last. It belongeth to his will, and not to yours, to dispose of you and all your affairs. And therefore there is all the reason in the world, that Gods will should be set up, and in it you should rest yourselves content, and that self-will should be denied as the disturber of your quietness. *S. M.* 94.

You are unmeet to be the choosers of your own condition. You foresee not what that person or thing, or place, will prove to you, which you so eagerly desire : for ought you know it may be your undoing, or the greatest misery that ever beset you, many a one hath cried with Rachel, Gen. 30. 1. " Give me children, or else " I die," that have died by the wickedness and unkindness of their children. Many a one hath been violent in their desires of a husband or a wife that afterwards have broken their hearts,

or proved a greater affliction to them, than any enemy they had in the world. Many a one hath been eager for riches and prosperity and preferment, that hath been ensnared by them, to the damnation of his soul. It is flesh and self, that is the eager desirer, of things that are against the will of God, and nothing is so blind and partial, as self and flesh. You think not your child a competent judge of what is best for him, and make not his desires, but your own understanding, the guide and rule of your dealings with him, or disposals of him. And you are no fitter choosers for your selves in com Vol. II. p. parison of God, than your child 264. is in comparison of you. *C. D.* part 1. 270.

5. And study well how great a duty it is wholly to trust God, and our blessed Redeemer, both with soul and body and all we have. Is not infinite power, wisdom and Vol. IV. p. goodness to be trusted? *S. M.* 281. 839

Doth God support the heavens and the earth and the whole creation? And yet cannot you rely upon him? Is he not wise enough to be trusted with the conduct and disposal of you? Is he not good and gracious enough to be trusted with your life, estate and name, and welfare? Is he not great and powerful enough, to be trusted against the greatest danger or difficulties or opposition, that ever can befall you? Is he not true and faithful enough to be trusted, what ever improbabilities may arise before you? Who ever trusted him in vain, or were ever deceived by him? Are not his Son, and Spirit, and Covenant, and Oath, sufficient pledges of his Vol. I. p. love for your security? *C. D.* p. 1. 129.

134. Whatever he will be to the ungodly, I am

sure that he will not cast off the soul that "loveth  
 "him," and would fain be fully conformed to  
 his will. It cannot be, that he should spurn at  
 them that are humbled at his feet, and long and  
 pray, and seek, and mourn, after nothing  
 Vol.III. more than his grace and love. *C. D.* 67.  
*p.* 164.

Oh ! that you knew what a mercy and comfort  
 'tis, for God to make it your duty to trust in him.  
 If he had made you no promise, this is equal to  
 a promise ; if he doth bid you "trust him,"  
 you may be sure he will not deceive your trust. If  
 a faithful friend that is able to relieve you, do but  
 bid you trust him for your relief, you will not  
 think that he will deceive you. Alas I have  
 friends who durst trust me with their estates and  
 lives and souls, if they were in my power, and  
 would not fear that I would destroy or hurt them,  
 that yet cannot trust the God of infinite goodness  
 with them, tho' he doth command them to trust  
 him, and promise that he will never fail them, nor  
 forsake them. It is the refuge of my soul, that  
 quieteth me in my fears that God my Father and  
 Redeemer, hath commanded me to trust him with  
 my body, my health, my liberty, my estate ; and  
 when eternity seemeth strange and dreadful to me,  
 that he bids me trust him with my departing  
 soul. Heaven and earth (as was said before) are  
 upheld and maintain'd by him, and shall I distrust  
 him ?

*Obj.* But i. e. is none but his children that he  
 will save,

*Ans.* True : And all are his children, that  
 are

are truly willing to obey and please him : If you are "truly willing" to be holy, and to obey his commanding will, in a godly righteous and sober life, you may boldly rest in his disposing will, and rejoice in his rewarding and Vol. IV. accepting will, for he will pardon all *p.* 835. our infirmities, through the merits and intercession of Christ. *S. M.* 282.

*Obj.* But how can I be a child of God, and have not the spirit of adoption.

*Ans.* By the spirit of Adoption is meant,

1<sup>st</sup>. That spirit or those qualifications and workings in their souls, which by the gospel God giveth only to his sons. 2<sup>d</sup>. And which raise in us some such child-like affections to God, enclining us in all our wants to run to him in prayer as to a father, and to make our moan to him and open our griefs and cry for redress, and look to him and depend on him as a child on the Father.

This spirit of adoption you may have, and yet not be certain of Gods special love to you. The knowledge only of his general goodness and mercy may be a means to raise in you true child-like affections. You may know God to have fatherly inclinations to you, and yet doubt whether he will use you as a child, for want of assurance of your own sincerity. And you may hope God is your Father, when yet you may apprehend him to be a displeased angry Father, and so he may be more your terror, than your comfort. Are you not ready in most of your fears, and doubts, and troubles, to go to God before all other for relief ? And

doth not your heart sigh and groan to him when you can scarcely speak? Doth not your troubled spirit there find its first vent! And say, "Lord kill me not forsake me not: my life is in thy hands: O soften this hard heart, and make this carnal mind more spiritual! O be not such a stranger to my soul. Wo to me that I am so ignorant of thee? so disaffected to thee! So backward and disinclined to holy communion with thee! Wo to me that I can take no more pleasure in thee, and am so mindless and disregardful of thee! O that thou wouldst stir up in me more lively desires and workings of my soul towards thee! And suffer me not to be at such a distance from thee." Are not such as these the breathings of the spirit! Why these are child like breathings after God: This Vol. II. *p.* is crying Abba, Father. This is the 286, 857. work of the spirit of Adoption, even when you fear, God will cast you off.

32 *Dir.* 71, 72, 73.

*Dir.* II. See that no error in religion, be the cause of your distress; especially understand well the covenant of grace, and the riches of mercy manifested in Christ." Among others it will be useful to you to understand these following truths.

1<sup>st</sup>. That our thoughts of the infinite goodness of God, should bear proportion with Vol. I. *p.* our thoughts concerning his infinite power and wisdom. *C. D.* *p.* 1. 250 264. As it is blasphemy to limit his power, so it is to limit his goodness. Vol. II. *p.* 848. 32 *Dir.* 18. The fixed apprehensions of this, would cause fixed apprehensions



sions of the probability of happiness, as long as you are willing to be happy in God's way. For reason will tell you that he who is love it felt, and whose goodness is equal to his Almightyness, and who hath sworn that he hath "no pleasure in the death of a sinner," but rather that he repent and live, will not destroy a poor soul that lieth in submission at his feet, and is so far from resolved rebellion against him, that it grieveth that it is no better, and can please him no more.

However, those right apprehensions of God, would overcome those terrors which are raised only by false apprehensions of him. And doubtless a very great part of mens causeless troubles, are raised from such misapprehensions of God. For Satan knoweth that that if he can bring you to think of God, as a cruel tyrant and blood-thirsty man-hater, then he Vol. II. can drive you from him in terror, and p. 849. turn all your love and cheerful obedience, into hatred and slavish fear. *ib.* 22. 23.

If God's goodness and love were conceived of by man, in any proportion to his greatness and power, we could never so easily suspect his kindness, nor fear that he will damn those who unfeignedly desire to please him; nor should we flee from him, as from an hurtful enemy, but long to be nearer him in holy communion, as we desire the company of our wisest dearest Friends; nor should we be so distrustful of him, as if he were no security to us from our dangers; but the name of the Lord will be our strong tower, to which when flee we should believe that we are safe, and our trust in God Vol. III.

would be the quieting of our torment- *p. 828.*  
ing cares and fears. *O. P. 152, 153.*

And therefore do not only get, but labour also  
to fix deep in your understandings, the highest  
thoughts of Gods goodness and graciousness that  
possibly you can raise; for when they  
Vol. II are at the highest, they come short ten  
*p. 849.* thousand fold. *32. Di. 22. 23.*

2d. That the mercy of God, hath provided  
for all mankind so sufficient a Saviour, that no  
sinner shall perish, for want of a sufficient satis-  
faction made for his sins by Christ, nor is it  
made the condition of any mans salvation, or par-  
don that he satisfie for his own sins.

3d. That Christ hath in his gospel covenant  
which is an act of oblivion; made over himself  
with pardon and salvation, to all that will peni-  
tently and believably accept the offer. And  
that none perish who hear the gospel, but the fi-  
nal obstinate refusers of Christ and life.

4th. That he who so far believeth the truth of  
the gospel, as to consent to the covenant of grace,  
even that God the Father be his reconciled Fa-  
ther and Christ his Saviour, and the  
Vol. I. *p.* holy Ghost his sanctifier, hath true  
250. saving faith and right, to the blessing  
of the covenant. *C. D. p. 24.* For

as there is a deed of gift of free pardon and sal-  
vation, to all on condition of penitent belief and  
acceptance which is procured and given by Christ,  
and contained in the gospel; so the condition of  
this promise consisteth in will or acceptance of  
Christ and life, as offered in the gospel. In Gods  
account the will is the man, and he is a true be-  
liever

liever and hath part in Christ that is truly willing of him to the ends of Vol. I. p. his office. *Ib.* 297. 282.

Tho' true faith do of its own nature, tend to the peace and quietness of the believer, yea, and to fill his soul with joy ; yet it doth not always quiet it : But it always " consenteth to the baptismal covenant, which maketh us Christians, " and so far trusteth Christ for pardon, grace and " glory, as to cast our souls and hopes upon him, " and to forsake all other trust and hopes, rather " than to forsake him." As I have oft said, " If " a prince say to a beggar, Go out of thy own " country with me in this ship, and trust me to " convey thee to Mexico or China, and I will " make thee a lord or prince," if he venture and go with him, tho' he trembles with fear at every knave or pirate in the voyage, he " truly trusteth him, and shall speed accordingly : If a physician say, " Trust me and take my medicine, and I " undertake to cure you ;" If the patient take his medicine, he shall be cured tho' he tremble with fear and doubt of the success : He trusteth him practically, if he casts his hope upon him, tho' with fear." That faith which will cause us to consent, venture and follow or obey Christ, preferring heaven whatever we lose by it, is saving faith, whatever doubts fears or disquietment remain. If this were better understood, timorous and dark or melancholy Christians (who know there is none but Christ to trust, and therefore resolve to be ruled by him) would not so ordinarily think they have no true faith, because it doth not cast out all their doubts and Vol. III. fears and quiet and comfort them. *O.P.* p. 348.

150. 151.

That

5th. That the day of grace is so far commensurate or equal to our life time, that whosoever truly repenteth and consenteth to the covenant of grace before his death, is certainly pardoned and in a state of life : And that it is every mans duty so to do that pardon may be theirs. *C. D. p. 1. 264.*

*Obj.* “ But do not some Divines say, that some mens day of grace is sooner past, and God hath forsaken them, and it is too late, because they come not in time.

*Ans.* They who understand what they say, must say but this : That this word (the day of grace) hath divers senses.

1st. Properly the day of grace is meant,

The time in which according to the tenor of the gospel, God will pardon and accept those that repent, And in this sense “ the time of life is the time of grace :” Whenever a sinner repenteth and is converted he is pardoned.

2d. Sometimes by the (day of grace) is meant the time in which the day of grace is continued to a nation, or a person : And thus it is true, that the day of grace is quicker past with some countries than others : That is, God sometimes taketh away the preachers of the gospel, from a people that reject them, and so by preaching offereth them his grace no more. No man in his wits can think this day of grace is past with him, while Christ is offered him or while there is a Bible or preacher or Christian about him.

3d. Sometime by (the day of grace) is meant “ the certain time which we are sure of as our own.” And so it is only the present minute, that is the “ time of grace :” This is, we cannot before

before-hand be sure of another minute; but yet the next minute when it is come, is as much the time of grace as the former was.

4<sup>th</sup>. Sometime by the day of grace, is meant the "time which God actually worketh, and giveth grace: and that is no more than the day of our conversion. And in this sense to have the day of grace past, is a happiness and comfort, that is, that the day is past, in which we were converted.

5<sup>th</sup>. And sometime by the day of grace is meant "that day in which God moveth the hearts of the impenitent more strongly towards conversion, than formerly he did;" And this is that which divines mean, when they talk of the day of grace being past with men before their death: that is, tho' such have never a day of effectual grace, yet "their motions were stronger towards it," than hereafter they shall be, and they were fairer for conversion than after when they are gone farther from it. This is true, and this is all: And what is this to a soul that is willing to come in, Vol. I. p. and ignorantly questioneth whether 282. he shall be accepted, because the day of grace is past. *Ib* 29<sup>2</sup>.

If your day of grace is past, where had you the grace of repentance? How came you by that grace of holy desires? Who made you willing to have Christ for your Lord and Saviour? So that you had rather have him and God's favour and a holy heart and life, than all the glory of the world. How came you to desire, that you were such as God would have you to be? and to desire that all your sins were dead, and might never live in you more? and that you were able to love God and delight



delight in him, and please him, even to perfection? And that you are so troubled that you cannot do it? Are these signs that your day of grace is over? Doth Gods spirit breath out groans after Christ and grace within you? And yet is the day of grace over? Nay, what if you had no grace? Do you not hear God daily offering you Christ and grace? Doth he not intreat and beseech you to be reconciled to him? And do you not feel some uneasiness in your sinful condition? And some motions and strivings at your heart to get out of it. These continued offers of grace and strivings of the spirit of Christ with your hearts, do shew that God hath not quite forsaken you;  
 Vol. II. and that your day of grace and visitation. p. 912. is not past. 32. *Dir.* 462, 463.

6th. That Satans temptations are none of our sins, but only your yielding to them.

7th. That the effects of natural sickness or diseasedness, is not in it self a sin. C.

Vol. I. *D.* p. 1. 264.

p. 250.

God pitieth his childrens frowardness, especially when necessitated naturally by diseases. And he that pardoned pievish Jonas, that said, I do well to be angry to the death; and complaining Job; and excused his sleepy disciples, with "the spirit is willing, but the flesh is weak;" Will not condemn an upright soul, for the effect of a feverish deliration, or a melancholy,  
 Vol. II. that overcomes his natural power of p. 839. resistance. G. G. 46. 47.

8th. That these are the smallest sins (formally) and least like to condemn us, which we are most unwilling of, and are least in love or liking of.

9th. That no sin shall condemn us which we hate more than love, and which we would rather leave and be delivered from, than keep : For this is true repentance.

10th. That he is truly sanctified, who had rather be perfect in holiness of heart and life, in loving God and living by faith, than to have the greatest pleasure riches or honours of the world; taking in the means also by which both are attained.

11th. That he who hath this grace and desire, may know that he is elect ; and the making of our calling sure, by our consenting to the holy covenant, is the making of our election sure.

12th. That the same thing which is a great duty to others, may be no duty to one who by bodily distempers, (as fevers, phrensies, melancholy) is unable to perform it.

*Direct.* 3. " Meditation is no duty at all for a Melancholy person, except some few that are able to bear a diverting meditation, which must be of something farthest from the matter which troubleth them ; or except it be short meditations, like ejaculatory prayers." A set and serious meditation, will but confound you, and disturb you, and disable you to other duties. If a man hath a broken leg, he must not go on it, till its knit, lest all the body fare the worse It is your thinking faculty, or your imagination which is the broken painted part ; and therefore you must not use it, about the things that trouble you. Perhaps you'll say, that this is to be prophane and forget God

God, and your soul, and let the tempter have his will. But I answer; No : It is but to forbear that which you cannot do at present. that by doing other things which you can do, you may come again to do this which you now cannot do : It is but to forbear attempting that, which will but make you less able to do all other duties. And at present you may conduct the affairs of your soul by holy reason : I perswade you not from repenting or believing, but from set and long and deep meditations, which will but hurt you,

*Direct. 4.* “ Be not too long in any secret duty, which you find you are not able to bear :” Prayer it self when you are unable, must be performed but as you can. Short confessions and requests to God must serve instead of longer secret prayers ; when you are unable to do more. If sickness may excuse a man for being short, where nature will not hold out, the case is the same here, in the sickness of the brain and spirits. God hath appointed no means to do you hurt.

*Direct. 5.* “ Where you find your selves unable for a secret duty, struggle not too hard with your selves, but go that pace that you are able to go quietly.” For as every striving doth not enable you but vex you, and make duty wearisome to you, and disable you more by increasing your disease : Like an ox that draweth unequally, and a horse that chafeth himself, that quickly tireth. Preserve your willingness to duty, and avoid that which makes it grievous to you. As to a sick stomach, it is not eating much, but digesting well that tends to health ; and little must

must be eaten, when much cannot be digested : So it is here in case of your meditations and secret prayers.

*Direct. 6.* “ Be most in those duties which “ you are best able to bear : which with most is “ prayer with others, hearing and good discourse. As a sick man whose stomach is against other meats, must eat of that which he can eat of. And God hath provided variety of meats, that one may do the work, when the other are wanting. *C. D.* part 1. 2. 5.

Vol. I. p.  
250, 251.

They who are not able to be much in solitary thoughtfulness, without confusions and distracting suggestions, and hurrying vexatious thoughts, must set themselves for the most part to those duties, which are to be done in company by the help of others ; and must be very little in solitary duties : For to them whose natural faculties are so weak, it is no duty, as being no means to do them the desired good ; but while they strive to do that which they are naturally unable to endure, they will but confound and distract themselves, and make themselves unable for those other duties, which yet they are not utterly unfit for. To such persons therefore instead of much time in secret thoughtfulness, it must suffice that they be brief in secret prayer, and take up with such occasional abrupt meditations, as they are capable of, and that they be the more in reading, hearing conferences, and praying and praising God with others. *D. L.* Vol. III.

378, 379.

p. 764.

Do

Do not misunderstand me : In cases of absolute necessity, I say again, you must strive to do it, what ever come of it. If you are backward to believe to repent, to love God and your neighbour, to live soberly, righteously and godly, to pray at all ; here you must strive, and not excuse it by any backwardness ; for it is that which must needs be done, or you are lost.

But a man that cannot read, may be saved without his reading : as a man in prison or sickness, may be saved without hearing the word, and without the church communion of saints : And so a man disabled by Melancholy. may be saved by shorter thoughts and ejaculations, without set and long meditations, and secret prayers : and other duties which he is able for, will supply the want of these.

*Direct. 7.* “ Avoid all unnecessary solitariness, and be as much as possible in honest cheerful company.” You have need of others, and are not sufficient for your selves : And God will use and honour others as his hands, to deliver us his blessings. Solitariness is to those that are fit for it, an excellent season for meditation and converse with God and with our hearts : But to you it is the season of temptation and danger. If Satan tempted Christ himself, when we had him fasting and solitary in a wilderness, much more will he take this as his opportunity against you. Solitude is the season of musings and thoughtfulness, which are the things you must

Vol. I. p. 251 flee from, if you would not be deprived of all. C. D. part 1. 264,

2 5.

Not



Not that I would have you as the foolish sinners of the world do, to drink away Melancholy; and keep company with sensual vain and unprofitable persons, that will draw you deeper into sin, and so make your wound greater instead of healing it, and multiply your troubles when you are forced to look back on your sinful loss of time: But keep company with the more cheerful sort of the godly. There is no mirth like the mirth of believers, which faith doth fetch from the blood of Christ, and from the promises of the word, and from experience of mercy, and from the serious fore-apprehensions of our everlasting blessedness. Converse with men of strongest faith, that have this heavenly mirth, and can speak experimentally of the joy of the holy Ghost; and these will be a great help to the reviving of your spirits, and changing your melancholy habit so far as without a physician it may be expected. Yet sometimes it may not be amiss to confer with some that are in your own case, that you may see that your condition is not singular. For Melancholy people in such distresses are ready to think, that never any was in the case that they are in, or at least never any that were truly godly: When you hear people of the most upright lives, and that truly fear God, to have the same complaints as you have your selves, it may give you hopes Vol. II. p. 877. 84. that it is not so bad as you before did imagine; 32 *Dir.* 11, 12.

*Direct.* 8. "When blasphemous or disturbing thoughts look in or fruitless musings; presently meet them, and use that authority of reason, which is left you to cast them and command them out." If you have not lost it, reason

son and the will have a command over the thoughts as well as over the tongue, or hands or feet. And as you would be ashamed to run up and down, or fight with your hands and say, "I cannot help it:" So should you be ashamed to let your thoughts run at random or on hurtful things, "and say, I cannot help it:" Do you do the best you can to help it? Cannot you bid them be gone? Cannot you turn your thoughts to something else? or cannot you rouse up your self and shake them off? Some by casting a little cold water in their own faces, or bidding another do it can rouse them from Melancholy mu-

Vol. I. sings as from sleep. C. D. part 1.  
p. 261. 25.

Or if you cannot otherwise command and turn away your thoughts, rise up and go into some company, or to some employment which will divert you, and take them up. Tell me what you would do, if you heard a scold in the street reviling you, or heard an Atheist talk against God, would you stand still to hear them, or would you talk it out again with them, or rather go from them, and disdain to hear them, or debate the case with such as they. Do you the like in your case: When Satan casts in ugly or despairing or murmuring thoughts, go away from them to some other thoughts or business. If you cannot do this of your self, tell your friend when the temptation cometh, and it is his duty who hath the cure of you, to divert you with some other talk, or works, or force you into diverting company. Yet be not too much troubled at the temptation; for trouble of mind doth keep the evil matter in your memory, and so increase it,

as pain of a sore draws the blood and spirits to the place. And this is the design of Satan, to give you troubling thoughts, and then to cause more by being troubled at those, and so for one thought and trouble to cause another, and so on as waves in the sea, do follow one another. *S. M.* 292, 293. *p.* 843.

*Direct. 9.* “ When you do think of any holy things, let it be of the best things ; of God and grace and Christ and heaven ; Or of your brethren or the Church ; and carry all your meditations outward ; but be sure that you pore not on your selves, and spend not your thoughts upon your thoughts.” As we have need to call the thoughts of careless sinners inwards, and turn them from the creature and sin upon themselves ; so we have need to call the thoughts of self-perplexing Melancholy persons outwards : for it is their disease to be still grinding upon themselves. Remember that it is a far higher, nobler and sweeter work to think of God and Christ and heaven, than of such worms as we our selves are. When we go up to God, we go to love and light and liberty : But when we look down into ourselves, we look into a dungeon, a prison, a wilderness, a place of darkness, horror filthiness, misery and confusion. Therefore such thoughts (tho’ needful so far as without them our repentance and due watchfulness cannot be maintained yet) are grievous ignoble, yea, and barren in comparison of our thoughts of God. When you are pouring on your own hearts, to search whether the love of God be there or no, it were wiser to be thinking of the infinite Amiability of God, and that will cause  
P it,

it, whether it were there before or not. So instead of poring on your hearts, to know whether they are set on heaven, lift up your thoughts to heaven, and think of it's glory, and that will raise them thither, and give you and shew you that which you were searching for. Bestow that time in planting holy desires in the garden of your hearts, which you bestow in puzzling your selves in searching whether it be there already. We are such dark confused things, that the sight of our selves is enough to raise a loathing and horror in our minds, and make them Melancholy: But in God and glory, there is nothing to discourage our thoughts, but all to delight them, if Satan doth not misrepresent them to us.

*Direct. 10.* "Overlook not the love, which  
 " God hath shewed us in the wonderful incar-  
 " nation, office, death, resurrection, ascension,  
 " and reign of our Redeemer: But steep your  
 " thoughts most in these wonders of mercy pro-  
 " posed by God, to be the chief matter of your  
 " thoughts." You should in reason lay out ma-  
 ny thoughts of Christ and grace, for one that you  
 lay out on your sin and misery. God requireth  
 you to see your sin and misery, but so much as  
 tendeth to magnify the remedy, and cause you  
 to accept it. Never think of sin and hell alone; but  
 as the way to the thoughts of Christ and grace.  
 This is the duty even of the worst. Are your  
 sins ever before you? Why is not pardoning  
 grace in Christ before you? Why  
 Vol I. is not the Redeemer also before you?  
 p. 251. G. D. part 1. 265.

Tho'

Tho' they there can no more be said of the gracious nature of the Son, than of the fathers, even that his goodness is infinite ; yet in the gracious nature, disposition and office of the mediator Jesus Christ. You will see goodness and mercy in it's condescension and nearer to you, than in the divine nature alone. Our thoughts of God are necessarily more strange, because of our infinite distance from the Godhead ; and therefore our apprehensions of God's goodness will be less working, because less familiar, But in Christ God is come down into our nature, and so infinite goodness and mercy is incarnate. The man Christ Jesus is able to save to the utmost, all that come to God by him. 2. Herein we see the will of God putting forth it self for our help, in the most astonishing way that could be imagined. Here is more than meerly a gracious inclination. It's an office of saving and shewing mercy also that Christ hath undertaken, even to seek and save that which was lost : To bring home straying souls to God : To be the great peace-maker between God and man ; to reconcile God to man, and man to God ; and so to be the head and husband of his people. Certainly the Devil strangely wrongeth poor troubled souls in this point, that he can bring them to have such hard suspicious thoughts of Christ, and so much to overlook the glory of mercy, which so shineth in the face of the son of mercy it self. How can we more contradict the nature of Christ and the gospel description of him, than to think him a destroying hater of creatures, and one that watcheth for our halting, and hath more mind to hurt us, than to help us ? How could he have manifested more willingness to save ; and more tender



compassion to the souls of men than he hath fully manifested? That the Godhead should condescend to assume our nature, is a thing so wonderful even to astonishment, that it puts faith to it to apprehend it. For it is ten thousand times more condescension, than for the greatest king to become a fly or a toad, to save such creatures. And shall we ever have low and suspicious thoughts of the gracious and merciful nature of Christ, after so strange and full a discovery of it! If twenty were ready to drown in the sea, and if one that was able to swim and fetch them all out should cast himself into the water and offer them his help, were it not foolish ingratitude for any to say, "I know not yet whether he be willing to help me or not;" and so to have jealous thoughts of his good will, and thereupon perish in refusing his help? How tenderly did Christ deal with all sorts of sinners? He professed that he came "not into the world to condemn the world, but that the world through him might be saved." Did he weep over a rejected unbelieving people, and was he desirous of their destruction? He prayed for his crucifiers, and that on the cross, not forgetting them in the heat of his sufferings. Thus he doth by the wicked: but to those that follow him, his tenderness is unspeakable, as you would have laid your self, if you had but stood by and seen him washing his disciples feet, and wiping them; or bidding Thomas put his fingers into his side, "and be not faithless but believing." Alas! that the Lord Jesus should come from heaven to earth, from glory into human flesh, and pass through a life of misery to the cross, and from the cross to the grave, to manifest openly to the world the abundance

dance of his love, and the tenderness of his heart to sinners, and that after all this we should suspect him of cruelty or hard-heartedness and unwillingness to shew mercy, and Vol. II. that the Devil can so far delude us, as to p. 850 make us think of the Lamb of God, as if he were a tyger or devourer. 32 *Dir.* 28. 32.

*Direct. II.* “ Think and speak as much of  
“ the mercy which you have received, as of  
“ the sin you have committed ; and of the mer-  
“ cy which is offered you, as of what you want.  
You dare not say that the mercy you have received is no more worthy to be remembred and mentioned than all your sins. Shall God do so much for you, and shall it be overlooked, extenuated, and made nothing of ? As if his mercies had been a bare bone, or a barren wilderness, which would yield no sustenance to your thoughts  
Be not guilty of so great unthankfulness.  
Thoughts of love and mercy, would breed love and sweetness in the soul ; while thoughts of sin and wrath only, breed averfeness, terror, bitterness, perplexity, and Vol. I. p. drive away the heart from God. C. 252.  
*D.* part I. 266

*Obj.* “ But my misery is, that I do not love  
“ God : And how then can it be otherwise, but  
“ that my heart should meditate terror ? Can  
“ it be expected that God should love me, or  
“ that I should taste any sweetness in his love,  
“ and I not love him ?

*Answ.* If you have not enjoying delightful love, yet try whether you have not desiring seeking love. Love appeareth as truly in desiring and seeking God as in delighting in it. Poor men shew their love of the world, by desiring and seeking it, as much as rich men do in delighting in it. What is it that you most desire and seek ?

2. Or if this be so weak that you scarce discern it, do you not find a mourning and lamenting love ? Men shew that they loved their money, by mourning when they lose it ; and that they loved their friend by grieving for his death, as well as by delighting in him while he lived. If you heartily lament it as your greatest unhappiness and loss, when you think that God doth cast you off, and that you are void of grace, and cannot serve and honour him as you would, this shews that you are not void of love.

3. If you feel not that you love him, do you feel that you “ would fain love him, ” and that you “ love to love him ? ” If you do so, it is a sign that you do love him. When you do not only desire to find such an evidence of salvation in you, but when you desire, “ love it self, and “ love to love God.” Had you not rather have an heart to “ love him perfectly, ” than to have all the riches in the world ? Had you not rather “ live in the love of God, ” if you could reach it, than live in any earthly pleasure ? If so, be sure he hath your hearts. the Will is the love and the heart ; If God hath your will, he hath your heart and love.

4. What hath your hearts, if he have them not ? Is there any thing that you prefer and seek before him, and that you would “ rather have ” than him ? Can you be content without him

him, and let him go in exchange for any earthly pleasure? If not, it is a sign he hath your hearts. You love him savingly, if you set more by nothing else than by him.

5. Do you love his holy image in his word? Do you delight and meditate in his law? Psal. 1. 2. Is it in your hearts? Psal. 40. 8. Or do you pray, "Incline my heart to thy testimonies?" Psal. 119. 36. If you love Gods image in his word (the wisdom and holiness of it) you love God.

6. Do you not love the image of God on his children? if you love them for their heavenly wisdom and holiness, you so far love God. He that loveth the candle for it's light, doth love the light it self, and the sun: He that loveth the wise and holy for their wisdom and holiness doth love wisdom and holiness it self. The word and the saints, being more in the reach of our sensible apprehensions, than God himself is; we ordinarily feel our love to them more sensibly than our love to God, when indeed it is God in his word and servants that we love 1 John 3. 14. Psal. 15. 4.

7. Tho' for want of assurance you feel not the delights of love, have you not a heart that "would delight" in it, more than in all the riches of the world, if you could but get assurance of your interest? Would it not comfort you more than any thing, if you could be sure he loveth you, and could perfectly love him and obey him? if so it is not for want of love that you delight not in him, but for want of assurance. So that if God have your heart, either in a delighting love, or a seeking and desiring, or a lamenting mourning love, he will not despise or

reject it. By these evidences you may discern the sincerity of love in small degrees; and so you may make love the occasion of "more love," by discerning that goodness of God Vol. I. p. which is manifested to you in the 123, 124. least. *ib* 128.

*Direct: 12.* "Tie your selves daily to spend  
 "as great a part of your time in your prayers,  
 "in the confessing of mercy received, as in confessing sin committed: And in the praises of  
 "God as in the lamenting your own miseries." You dare not deny but this is your duty, if you understand your duty. Thanksgiving and praise, are a greater duty than confessing sin and misery: Resolve then that they shall have the "largest share of time." If you can but do this much (which you can do if you will) it will in time take off the bitterness of your spirits; and the "frequent mention" of sweeter things, will sweeten your minds and change their temperature and habit, as change of diet changeth the temperature of the body. *ib*. 266.

Praising of God is a duty that you can have no pretence against. Against thanksgiving for his grace, you may pretend that you know not that you "have received his grace:" But to praise him in the excellency of his perfections, his power and wisdom and goodness and mercy and truth, is the duty of all men in the world. While you are doing this, you will feel your graces stir; and feel that comfort from the face of God, which you are not like to meet with in any other whatsoever. A life of praise bringeth comfort to the soul, as standing in the sun-shine bringeth light and warmth: or as labouring doth warmth



warm the body, or as the sight and converse of our dearest friends, or the hearing of glad tidings doth rejoice the heart, Vol I. p. without any great reasonings or arguing the case. *ib.* 146. 252.

I beseech you therefore resolve to try this course. If you cannot mention mercy so thankfully as you would, nor mention God's excellencies so holily and praisefully as you would, yet do what "you can", and mention them as you are able, You may command your time (what shall have the greatest share in prayer) tho' not your affections: You will find the benefit very great, if you will do but this.

*Direct. 13.* "Overvalue not the passionate part of duty, but know that judgment, will and practice, a high esteem of God and holiness a resolved choice, and a sincere endeavour, are the life of grace and duty, when feeling are but lower uncertain things." You know not what you do, when you lay so much on the passionate part. Nor when you "strive so much for deep and transporting apprehensions. These are not the great things, nor essentials of holiness: Too much of this feeling might distract you. God knoweth how much you are able to bear. Passionate feelings depend much upon nature. Some persons are more sensible than others: A little thing goeth deep with some: The wisest persons are usually the least passionate; and the weakest hardly moderate their passions. God is not an object of sense, and therefore more fit for the understanding and will, than the passions to work upon. That is, the holiest soul which is most inclined to God, and resolved for him and  
con.

conformed to his will. and not that which is affected with the deepest griefs and tears and joys, and other such transporting passions. Tho' it were best, if even holy passions could be raised at the wills command in that measure, which fiteth us best for duty. But I have known many complain for want of deeper feeling, who if their feeling (as they called their passion) had been more it might have distracted them. I had rather be that Christian who loaths himself for sin, resolveth against it, and forsaketh it, tho' he cannot weep for it; than one of those who can weep to day, and sin again to morrow; and whose sinful passions are quickly stirred, as well as their better passions.

*Direct. 14.* “ Make not too great a matter of  
 “ your own thoughts; and take not too much  
 “ notice of them; but if Satan cast in molesting  
 “ thoughts, if you cannot cast them out, set  
 “ light by them, and take less notice of them.”  
 Making a great matter of every thought that is cast into your mind, will keep those thoughts in your minds the longer. For that which we are most sensible of we most think on. And that which we least regard, we least remember. If you would never be rid of them, the way is to be still noting them, and making too great a matter of them. These troublesome thoughts are like troublesome scolds, who, if you regard and answer them, will never have done with you: But if you let them talk on, take no notice of them, and make no answer to them, they will be weary and give over. The Devils design is to vex and disquiet you: And if he see that you will not be vexed and disquieted, he will give over attempting it.

\* I know you will say, .. Should I be so ungodly as to make light of such sinful thoughts."

I answer, make not "so light" of them, as to be indifferent what thoughts are in your mind, nor so as to take the smallest sin to be none : But make so light of them, as not to take them for greater sins or more dangerous than they are: And so light of them, as not to take distinct particular notice of them ; nor to disquiet your self about them : Or if you do, you will have no room in your thoughts for Christ and heaven, and that which should take up your thoughts ; but the devil will rejoice to see how he employeth you in thinking over your own thoughts, or rather his temptations ; and that he can employ you all the day, in hearkning to all that he will say to you, and in thinking of his motions, instead of thinking on the works of God. There are none of Gods servants without irregularities and sin of thoughts, which they daily ask forgiveness for, and rejoice to think that they have a sufficient Saviour and remedy, and that sin shall but occasion the magnifying of grace : But if they should excessively observe and be troubled at every unwarrantable thought, it would be a snare to take them off from almost all their greater duties. Would you like it in your servant, if he should stop in observing and troubling himself about every ordinary imperfection in his work, instead of going on to do it.

*Direct. 15.* " Remember that it is no sin to be tempted, but only to yield to the temptation : And that Christ himself was carried about and tempted blasphemously by the Devil  
" vil,

“vil, even to fall down and worship him : And  
 “yet he made these temptations, but an advance  
 “to the glory of his victory.” Take not the  
 Devils “Sin to be yours.” Are your temptations  
 more horrid and odious than “Christs were?”  
 Whatif the Devil had carried you to the pinnacle  
 of the temple as he did Christ? Would you not  
 have thought that God had forsaken you, and given  
 you to the power of Satan? But will you say  
 that you yield to the temptation, and so did not  
 Christ. I answer, it cannot be expected that  
 sinful men should bear a temptation, as innocently  
 as Christ did. Satan found nothing in Christ  
 to comply with him, but in us he findeth a sinful  
 nature. Wax will receive an impression when  
 marble will not. But it is not every sinful taint,  
 that is a consent to the sin to which we are tempted.  
*ib.*

*Direct. 16.* “Consider how far you  
 “are, from loving, delighting in, or being  
 “loath to leave those sinful thoughts; and that  
 “no sin condemneth, but that which is so loved  
 “and delighted in, as that you had rather keep  
 “than leave it :” Would you not fain be delivered  
 from all these horrid thoughts and sins? Could  
 you not be willing to live in disgrace, or want,  
 or banishment, so that you might but be free  
 from sin? If so, why doubt you of the pardon  
 of it? Can you have any surer sign of repentance,  
 or that your sin is not a reigning unpardoned  
 sin, than that it is not loved and desired by  
 you? The less will, the less sin, and the more  
 will, the more sin. The covetous man loveth  
 his money, and the fornicator loveth his lust,  
 and the proud man loveth his honour, and the

the drunkard loveth his cups, and the glutton loveth to satisfy his appetite; and so love these that they will not leave them. But do you love your disturbing confused or blasphemous thoughts? Are you not so weary of them, as to be even weary of your lives because of them? Would you not be glad and thankful never to be troubled with them more? Vol. I. p. 252, 253.

What a comfortable evidence do you carry about with you, that your sin is not damning, while you feel that you love it not, but hate it and are weary of it? Scarce any sort of sinners have so little pleasure in their sin as the Melancholy, nor so little desire to keep them, and only beloved sins undo men, S. Vol. IV. p. 843.

*Direct. 17.* "Charge not your souls any deeper than there is cause with the effects of your disease." Indeed remotely a man that in distraction thinks or speaks amiss, may be said to be faulty so far as his sin did cause his disease: But directly and of it self, the "involuntary effects of sickness are no sin." Melancholy is a meer disease in the spirits and imaginations, tho' you feel no sickness: And it is as natural for a Melancholy person to be hurried and molested, with doubts and fears and depraving thoughts, and blasphemous temptations, as it is for a man to talk idly in a fever, when his understanding faileth, or to think of and desire drink, when his fever kindleth vehement thirst. And how much would you have a man in a fever, accuse himself for such a thirst, or such thoughts



thoughts, desire or talk? If you had these hideous thoughts in your dreams, which you have when you are awake, would you think them unpardonable sins, or rather unavoidable infirmities? Why, your distemper makes them to be to you, but almost as dreams.

*Direct.* 18. "Be sure that you keep your self  
 " constantly employed (as far as your strength  
 " will bear) in the diligent labours of a lawful  
 " calling; and spend none of your precious  
 " time in idleness." Idleness is the tide time of  
 the tempter: when you are idle, you invite the  
 Devil to come and vex you. Then you can have  
 time to hearken to him, and think on all that he  
 will put into your minds, and then to think o-  
 ver all these thoughts again: When you have  
 nothing else to do, the Devil will find such work.  
 Then you must sit still and muse; and your  
 thoughts must be stirring in the mud of your  
 own distempers, as children lye paddling in the  
 dirt. And idleness is a sin which God will not  
 favour. He hath commanded you to labour six  
 days. Remember that time is precious and doth  
 haste away, and God hath given you none in  
 vain. Therefore as you are troubled for other  
 sins, make conscience of this sin, and waste not  
 one quarter of an hours time, in your idle un-  
 profitable musings. It is just with God to make  
 your sin itself to be your punishment, and your  
 own idle thoughts to chastise you daily, when  
 you will not get up and go about your lawful  
 business: Nor will pretences of prayer or any  
 devotion, excuse your idleness; for it is against  
 the law of God. Above all that I have said to you.  
 let me therefore intreat you, to obey this one di-  
 di.

direction. I have known despairing Melancholy persons, cured by setting themselves resolutely and diligently about their callings, (and changing air and company and riding a-  
Vol. I. p. broad. C. D. part I. 267.

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It turns the thoughts from temptation, and leaves the Devil no opportunity ; it pleaseth God if done in obedience, and “ purifieth the distempered blood.” And if the devil turn religious as an angel of light, and tell you that this is but turning your thoughts from God, and that worldly thoughts and business are unholy, and fit for worldly men, tell him that Adam was in innocency, to dress and keep his garden, and Noah who had all the world, was to be an husbandman, and Abraham, Isaac, and Jacob, kept sheep and cattle, and Paul was a tent-maker, and Christ himself is justly supposed to have worked

Vol. IV. at his supposed fathers trade, as he p. 844. went on fishing with his disciples. S. M.  
293. 294.

If you will sit musing in a corner, and sin against God by idleness and loss of time ; and increase your own miseries withal, rather than you will rouse up your self, and ply your business, your calamity is just. Say not that you have little or nothing to do : For God hath made it the duty of all, be they never so rich, to labour in such employment, as is suitable to their place and calling.

*Direct. 19.* “ Do but mark well, how much  
“ the Devil gets by keeping you in sad desponding thoughts, and then you may easily see  
“ that

“ that it cannot be your duty, nor is that best for  
 “ you, which is so gainful and pleasing to the de-  
 “ vil.” By keeping you in these self-perplexing  
 doubts and fears, he robs God of the thanks and  
 praise, which you owe him for all his mercies:  
 These highest duties you cast aside as if they did  
 not belong to you, you give not God the honour  
 of his miraculous mercy in our redemption, nor  
 do you study or relish or admire or magnifie the  
 riches of grace in Jesus Christ. You have poor  
 low thoughts of the infinite love of God, and are  
 unfit to judge of it or perceive it, being like a  
 cholerick stomach, which puts a continual bitter-  
 ness in the mouth, which hinders it from tasting  
 any sweetness in their meat. It hereby unfits  
 you for the love of God, and more inclineth you  
 to hate him or fly from him as an enemy, while  
 the Devil representeth him to you, as one that  
 hateth you. It loseth your time: It depriveth  
 you of all your willingness to duty and delight in  
 duty, and maketh all Gods service a burden and  
 vexation to you. It is very contrary to the spi-  
 rit of adoption, and to the whole frame of evan-  
 gelical worship and obedience. And will you un-  
 der pretence of being more humbled and sorrow-  
 ful and sensible, thus gratifie Satan,  
 Vol. I. p. and wrong God and your selves. C.  
 253, 254. D. part 1. 267.

*Object.* “ But I have no grace, and how then  
 “ can it be supposed that I should be otherwise  
 “ than sorrowful and dejected? especially when  
 “ I look into an eternal world.”

*Answ.* It is a great mercy of God, that you  
 have hearts so awakned, as to be troubled with  
 care

care and fear, of your everlasting state, which you see the stupid dreaming world so little regard And here are two comfortable evidences appear in most Christians in these troubles.

1. Your fear of punishment hereafter sheweth that you have some belief of the word of God, for you believe his threatnings ; else why do you fear them ? And if you believe his threatnings are true, it is scarce possible that you should believe, that his promises are false. Therefore your defect is in the application of these promises to your self ; and to doubt of our own faith and sincerity, is not to doubt of the truth or word of God, and is not damning unbelief.

2. And you have so much of the applying act, as consisteth in consent and desire. You would fain have Christ and grace and glory : And you consent to be his, as he consenteth to be yours : Else why do your complaints and troubles signify as much ? And desire signifieth love and willingness as really as joy doth, tho' not pleasingly. So that here is faith or consent or willingness, and love to that which you mourn for want of : And these are eviden. Vol. III. p. ces of grace. O. P. 144, 145. 826, 827.

If you have no grace, what is it that causes you to lament the want of it, and walk so heavily, but because you are so much in doubt of it ? If you truly love it, you have it (for it is only grace that causeth an unfeigned love of grace) and if you love it not, why can you not be more quietly without it ? Why do you make so much ado for it ? but if you have grace in the least degree, and so are again born of the spirit, you have

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with

with it an unspeakable treasure of delights: The God of life and love is yours. The Lord Jesus Christ is yours, the spirit is yours, the promises are yours, and heaven it self is yours in title, and shall be yours in full perpetual possession. The God who made and ruleth all things, is reconciled to you and is your father, having by grace in Christ, adopted you to be his children. The son of God is become "your head," and you are become "members of his body; as flesh of his flesh, and bone of his bone (which no man ever yet hated) Ephes. 5. 23, 27, 29, 30.

You are become the temple and residence of the holy Ghost. Your "title to heaven," is incomparably more sure, than any mans human title to his possession or inheritance on earth. And what a life should persons live? With what sweet delight should they be transported, who have the spirit of Christ now living in them to prepare them and seal them up for an endless life with Christ? They who shall shortly be so "full of joy," should not be "empty now," when they remember what they must shortly be. Doth it beseem them now to dwell in grief, and refuse consolation, that must be swallowed up with joy? Doth that sorrowful heart and that dejected countenance, become one that must live with Christ in such resplendent glory, as you must do? And that hath but a few days more to live till you take possession of these endless joys?

I know you will say still that you "could rejoice, if you were sure all this was yours: But "when you rather think you have no part in it, "it can be but small comfort to you."

*Ans.*



*Ans.* 1. But who is it long of, that you have still such fears? Have you not in your soul that "love to holiness, that desire after it, that hate "red and weariness of sin," that love to the searching discovering use of the word of God, and that love to the brethren, which are the evidences of your title, and to which God hath plainly promised salvation? If then you have your title in the promise and your evidences in your hearts, and yet will be still questioning whether you have them or no, and whether the kingdom shall be yours, your weakness and inconsiderateness causeth your own sorrows.

2. Are you not sure that Christ and his benefits are yours? I am sure they are yours or may "be if you will;" And nothing but your continued refusal can deprive you of them. For this is the promise. And if you will not have Christ and his offered benefits, why do you so dissemble, as to take on you to mourn, because you have them not? But if you are willing they are yours.

*Object.* How can we live comfortably under so much sin and suffering?

*Ans.* Have you sin? It is not gross and reigning sin: And sinful infirmities, the best of saints on earth have had. As your sin must be your "moderate sorrow;" so the pardon of it, and the degree of mortification which you have attained, and the promise you have of full deliverance, should be the matter of your "greater joy" Are your grates weak? Be humbled in the sense of that your weakness, but rejoice more that they are but fatherly chastisements, proceeding from

love, and tending to your greater good, and that you are saved from the consuming fire, and shall live in everlasting rest, where affliction shall be known no more. Is it possible for that man that hath the love of God, and shall live in heaven for ever, to have any sufferings that should weigh down these, and be matter to him of greater sorrow than this of joy? Can you imagine that there is more infirmities and sufferings, than there is good in God, and happiness in heaven? Is it reason and equity that you should look at sin only and not at grace? And at what you want only, and not at what you have received. *S. B.* 361. 364.

*Direct. 20.* "Trust not to your own judgment in your Melancholy state, either as to the condition of your souls, or the choice and conduct of your thoughts or ways; but commit your self to the judgment and direction of some experienced faithful guide." You are not fit judges of your own condition, nor of the way of your duty, in this dark distempered condition that you are in. Either your mind or imagination is well or ill: if it be well, why do you complain of all these disturbances and confusions, and disability to meditate and pray? If it be ill, why will you be so self conceited, as to think your selves able to judge of your selves, with such a distempered phantastie or mind. *C. D.* part I. 367.

You may as well take the judgment of a man half drunk or half asleep, about the greatest matters of your lives, as to take the judgment of conscience

science in such a state of disadvantage about the condition of your souls. Melancholy represents all things in black and terrible colours to the soul. *M. S. 7.* 352. And Vol. II. in such a case the heart may say, I *p.* 820. have no grace, no help, no hope when God never said so. *Psalm.* 77. 7, 8, 9, 10. The heart may say I am a reprobate, forsaken of God, he will not hear me, the time of grace is past, when God never said so. The heart may say I am undone, I can find no comfort in any friend, no evidence of grace within me, no comfort in God, in Christ or in the promises; no comfort in my life, which is but a burden to me; I cannot pray, I cannot believe, I cannot answer the objections of Satan, I can strive no longer against my fears, I cannot bear my wounded conscience: All this is the failing of the heart, which hath a thousand sayings and conceits, Vol. I, which God is utterly against. *C. D.* *p.* 129. part I. 134.

It is one of the worst things in Melancholy persons, that commonly they are most wise in their own eyes, and stiff with their own conceits, when their brains are sickest, and their understanding weakest; and that they are confident and unruly, and unperfwadeable, as if they were proud of those pitiful understandings; and think no body knows so well as they. "O! say they you know not my case." Am not I liker to know your case, who have seen so many score in that case, than you are that never knew any in it, but your self? A man that stands by, may better know the case of a man that is in a dream, than he can know his own. You say that others feel

not what you feel. No more doth the physician feel what a man in a fever or falling sickness or distraction seeleth, and yet by the report of what you say you feel, and by what he seeth, he far better knoweth your disease, the nature and cure of it than you that feel it ; Therefore as a wise man when he is sick. will trust himself under God to the directions of the physician, and the help of his friends about him, and not lye wrangling against their help and counsel, and wilfully refuse it, because they advise him contrary to his feeling ; so will you do, if they are wise. Trust your self with some fit director ; and despise not his judgment either about your state, or about your duty. You think you are lost, and there is no hope. Hear what he saith who is now fitter to judge. Set not your weak wit too wilfully against him. Do you think he is so foolish as to mistake ? Should not humility make you rather think so of your self ? Be advised by him about the matter of your thoughts, the manner and length of your secret duties, and all your scruples that you need advice in. Will you answer me this one question ? “ Do you know any body that is wiser than your self and fitter to judge of your condition and advise you ? ” If you say No : How proud are you of such a crazed wit ? If you say

Vol. I. yea : then believe and trust that person,  
 p. 45. and resolve to follow his direction. C.  
 D. Part I. 267, 26 .

This is a principal use of pastors. that you should have them at hand to advise with, in the diseases and dangers of your souls, as you do with physicians, in the diseases and dangers of the body. Lay by all sinful bashfulness, and trust not your selves any longer with your own skill, but

go to them that God hath set in office over you, for such uses as these, and tell them your case. This is God's way; and he will bless his own ordinance. Be not self conceited; distrust your own understandings, and stick not obstinately to every fancy that comes into your minds, but in the sense of your weakness, rely upon the guidance of your faithful overseers, till your distempers are overcome, and you are made more capable of discerning your- Vol. II. p. selves. *D. P. S. C.* 99. 55, 566.

But perhaps you will say, that "when you have gone to Ministers, and opened your case to them, they cannot resolve you, but you are still in doubt."

*I Answer,* 1. Perhaps when they have resolved them, yet you would not be resolved. Have they not told you the truth, and you would not believe it? Or directed you to remedies, and you would not use them? When they have told you the truth, they cannot compel you to believe it; nor when they have told you what will do the cure, can they make you use it if you refuse

2. And what if the nature of the disease be obstinate, and will not be cured easily at once, but with care and diligence and patience? will you therefore think the means are vain? Must you at once, or in a short time, be resolved and delivered from all your doubts, about your title to eternal life, or else will you cast off all advice? Should you do so by your bodies, you may know what were like to be the issue. As you will not have done with Christ, if he cure you not at once, nor give over praying, if you have not all your desires at once (if you love your selves;) so you



must not have done with the counsel of your guides, if they satisfy not your doubts at once.

Use Gods means, and be thankful, if  
Vol. II. by degrees they do the cure, and pre-  
p. 830. vail at last. *M. S. J.* 412. 413.

*Direct. 41.* My last advice is, to look out for the cure of your disease, and commit your self to the care of your physician and obey him. And do not as most Melancholy persons, who will not believe that physick will do them good ; but that it is only their soul that is afflicted ; For it is the " spirits imagination and passions," that are diseased, and so the soul is like an eye that looketh through a coloured glass, and thinks all things are of the same colour as the glass is. I have seen a bundance cured by physick ; and till the body be cured, the mind will hardly ever  
Vol. I. be cured, but the clearest reasons will  
p. 354. be all vain. *G. D. Part. 1.* 28.

## C H A P. V.

### *Directions to those who are concerned in the Care of Melancholy Persons.*

**H**AVING given the foregoing Directions to such as are distressed with Melancholy; I shall add a few more to those who take the care of persons in that condition.

I. A great part of their cure lieth in pleasing them, and avoiding all displeasing things, as far as lawfully can be done. Displeasedness is much of the disease. and a husband that hath such a wife. (for it is more the disease of women, than of men) is obliged to do his best to cure her both in charity and by his relative bond, and for his own peace. It is a great weakness in some men, that if they have wives who by natural passionate weakness, or by Melancholy, or crazedness, are wilful and will not yield to reason, they shew their anger at them to their provocation. You took her in marriage for better and for worse; for sickness and health. If you have chosen one who, as a child must have every thing that she crieth for, and must be spoken fair, and as it were rock'd in a cradle, or else it will be worse, you must condescend to do it, and so bear the burden which you have chosen, as not to make it heavier to you. Your passions and sourness towards a person that cannot cure her own unpleasing carriage, is a more inexcusable fault and folly than hers, who hath not the power of reason as you have.

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If you know any lawful thing that will please them in speech, in company, in apparel, in rooms, in attendance, give it them. If you know at what they are displeased, remove it. I speak not of the distracted who must be mastered by force, but of the sad and Melancholy : could you put them in a pleased condition you might cure them.

2. As much as you can, divert them from the thoughts which are their trouble ; keep them on some other talk of business ; break in upon them, and interrupt their musings ; raise them out of it, but with loving importunity : Suffer them not to be long alone, get fit company to them, or them to it ; especially suffer them not to be idle, but drive or draw them to some pleasing work, which may stir the body, and employ the thoughts. If they are addicted to reading, let it not be too long, nor any books that are unfit for them, and rather let another read to them than themselves. Dr. Sibb's books, and some useful pleasing history or chronicles, or news of great matters abroad in the world, may do somewhat to divert them.

3. Often set before them the great truths of the gospel, which are fittest to comfort them : And reading to them informing comforting books, and live in a loving cheerful manner with them.

4. Choose for them a skilful prudent Minister of Christ, both for their secret counsel, and public audience : One that is skilled in such cases, and one that is peaceable and not contentious, erroneous or fond of odd opinions : One that is rather judicious in his preaching and praying, than  
pas.

passionate, except when he urgeth the Gospel Doctrines of consolation, and then the more fervent the better, and one that they much esteem and reverence and will regardfully hear.

5. Labour to convince them frequently how great a wrong it is, to the God of infinite love and mercy, and to a Saviour who hath so wonderfully expressed his love, to think hardlier of him, than they would of a friend, yea, or of a moderate enemy; and so hardly to be perswaded of that love, which hath been manifested by the most stupendious miracle: Had they but a father, husband or friend, that had ventured his life for them, and given them all they ever had, were it not a shameful ingratitude and injury, to suspect still that they intended all against them, and designed mischief to them, and did not love them. How hath God and our Saviour deserved this? And many who say it is not God that they suspect but themselves, do but hide their misery by this mistake, while they deny God's greatest mercies, and tho' they would fain have Christ and grace, will not believe that God who offereth it them, will give it them; but think he is one that will remedilessly damn a poor soul, that desireth to please him, and rather have his grace than all the sinful pleasures of the world. *S. M.* 294. 295. Vol. IV. p. 844

We greatly wrong God and our selves, with poor diminishing thoughts of his essential love and goodness. When we think of the sun a thousand times bigger than all the earth, and of all the stars, and the incomprehensible orbs of the heavens, and the unconceivable swiftness of their

their motions, and the power and extent of their rayes of light and emanations, we are overwhelmed with the thoughts of the greatest power and wisdom of God : But when we think of his goodnes we scarce think higher of it than the goodnes and love of a father, a friend, or some extellent man. And we have these poor

Vol. II. thoughts of the love of God to man,  
p. 827. because we do not sufficiently study the miraculous demonstrations of it in

our Redeemer : Diversions cause us to neglect this study ; and perverseness and unbelief, do cause us to give it too narrow a room, and to slight a short entertainment in our thoughts. Study the gospel aright, as the book of divine love, and it will turn you from many unprofitable studies, and cure sinful Melancholy fears, better than all other medicines in the world : And even those who said with Thomas, [unless I may see and feel, I will not believe] Or as a holy Divine in deep Melancholy rashly said to me, [If an angel from heaven should tell me that I have had true grace, I would not believe him] would repent as both these did ; and when by faith you have as it were put your finger into his wounded side,

Vol. III. the sense of divine love will make you  
p. 828. cry out, my Lord, and my God. O. P.  
153, 155. 151.

It's an useful way if you can, to engage them in comforting others that are in deeper distresses than themselves : For this will tell them, that their case is not singular, and they will speak to themselves, while they speak to others. One of the chief means which cured my fears of my  
souls



souls condition, in my younger years, was, oft comforting others that had the same doubts, whose lives perswaded me of their sincerity.

And it would be a pretty diversion to send to them some person that is in some error, which they are most against, to dispute it with them, that while they confute their wits to convince them and confute them, it may turn their thoughts from their own distress *Fereffus* tells us, that a Melancholy Papist of his, who was a Papist, was cured when the reformation came into that country, by eager and oft disputing against it. A better cause may better do it.

If other means will not do, neglect not physick; and tho' they will be averse to it, as believing that the disease is only in the mind, and that physick cannot cure souls, yet they must be perswaded or forced to it. *S. Vol. IV. M. 295. 296.*

*p. 844,  
855.*

The Soul and body are wonderful copartners in their diseases and cure, yet when experience telleth us, that it doth it, we *ib. 845.* have reason to use such means. *I.*

298. I have known a Lady deep in Melancholy, who a long time would neither speak, nor take physick; nor endure her husband to go out of the room; and with the restraint and grief he died, and she was cured by physick put down her throat, with a pipe by force.

If it were as some of them fancy, a possession of the devil, it is possible physick might cast him out.

out. For if you “Cure the Melancholy,” and his bed is taken away, and the advantage gone, by which he worketh. Cure the choler, and the cholerick operations of the devil cease. It is by means and humours in us, that he worketh.

But Choose a physician that is specially skilled in this disease, and cautious, and hath cured many others: Meddle not with women and ignorant boasters, nor with young unexperienced men, nor with hasty, busie overdoing ventrous men, that cannot have time to study the patients temper and disease. For there is so great diversity of bodily temperatures, age and many accidents, and of the roots and causes of the same symptoms, as that the same medicine may cure one, and hurt another. and may cure the same person at one time, which at another time it may hurt: Skill in managing of it, doth much of the cure, and not the medicine without it. *Ib.* 296.

F I N I S.



Mr. *Timothy Rogers* Advices to the  
Relations and Friends of these under  
religious Melancholy.

**F I R S T**, Look upon your distressed friends,  
as under one of the worst distempers to  
which this miserable life is obnoxious. “ Melan-  
choly seizes on the brain and spirits, and in-  
capacitates them for thoughts or actions ; it con-  
founds and disturbs all their thoughts, and una-  
voidably fills them with anguish and vexation ;  
of which there is no resemblance in any other di-  
stemper, unless it be that of a raging fever. I  
take it for granted, and I verily believe, I say no-  
thing but what is true ; when this ugly humour  
is deeply fixed, and hath spread its malignat in-  
fluence over every part, ’tis as vain a thing to  
strive against it, as to strive against a fever, or a  
plurisie, the gout or the stone, which are very  
grievous to nature, but which a man by resoluti-  
on, and the force of briskness and courage cannot  
help. One would be glad to be rid of such op-  
pressing things, but all our striving will not  
make them go away. And of all the inconveni-  
ences of Melancholy, “ the want of sleep,” which  
it usually brings along with it, is one of the worst.  
It is very reviving to a man that is in pain all the  
day, to think that he shall sleep at night ; but  
when he has no prospect nor hope of that for  
several nights together, oh, what confusion does  
then seize upon him ! He is then like one upon  
a rack, whose anguish will not suffer him to  
rest ; by this means the faculties of the soul are  
weakned, and all its operations disturbed and  
clouded

R

clouded, and the poor body languishes and pines away at the same time. And this disease is more formidable than any other, because it commonly lasts very long; it is a long time before it come to its height, and usually as long ere it decline again; and all this long season of its continuance, is full of fear and torment, of horror and amazement. It is in every respect sad and overwhelming; it is a state of darkness that has no discernable beams of light. 'Tis as a land of darkness, on which no sun at all seems to shine. It does generally indeed first begin at the body, and then conveys its venom to the mind; and if any thing could be found that might keep the blood and spirits in their due temper and motion, this would obstruct its further progress, and in a great measure keep the soul clear. I pretend not to tell you what medicines are proper to remove it, And I know of none; I'll leave you to advise with such as are learned in the profession of physick, and especially to have recourse to such doctors as have themselves felt it; for it is impossible fully to understand the nature of it any other way than by experience: And that person is highly to be valued, whose endeavours God will bless to the removal of this obstinate and violent

\* *In his* disease And as old Mr Grenham says; \*  
*comfort* There is a great deal of wisdom requisite  
*for as-* to consider both the state of the body and  
*licted* of the soul. " If a man, (saith he) that  
*consci-* " is troubled in conscience, come to a  
*ences,* " Minister, it may be he will look all to  
 F 137 " the soul, and nothing to the body; if  
 " he come to a physician, he considereth  
 " the body, and neglecteth the soul for my part  
 " I would never have the physician's counsel de-  
 spised

“spised, nor the labour of the Minister neglected;  
“because the soul and body dwelling together, it  
“is convenient, that as the soul should be cured  
“by the word, by prayer, by fasting, or by com-  
“forting; so the body must be brought into  
“some temperature, by physick and diet, by  
“harmless diversions, and such like ways; pro-  
“viding always that it be so done in the fear of  
“God, as not to think by these ordinary means  
“quite to smother or evade our troubles, but to  
use them as preparatives, whereby our souls may  
be made more capable of the spiritual methods  
that are to follow afterwards.

*Secondly.* “Look upon those that are under this  
“woful disease of Melancholy with great pity and  
“compassion.” And pity them the more, by  
considering that you your selves are in the body;  
and liable to the very same trouble; for how  
brisk, how sanguine, and how cheerful soever  
you be, yet you may meet with those heavy cro-  
s-  
ses, those long and painful and sharp afflictions  
which may sink your spirits. Many that are far  
from being naturally inclined to Melancholy;  
have been accidentally overwhelmed with it, by  
the loss of children, by some sudden and unlook-  
ed for disappointment that ruins all their former  
projects and designs. O let every groan that  
you hear from persons so afflicted, deeply affect  
your hearts; and never look upon them but with  
a compassionate and a concerned eye; never look  
upon them, but make this use to your selves:  
“Man at his best estate is altogether vanity.” Let  
it wean you from the world, when you see that by  
such a disease as this, a man is quickly taken off of  
all his business, and unfit to manage his affairs;



or to pursue his former most delightful work. "Melancholy is a complication of violent and fore distresses;" 'tis full of miseries; 'tis it self a fierce affliction, and brings to our thoughts and to our bodies one evil fast upon another: Any other distemper may trouble us, but this does astonish and amaze. O look upon your friends in this case with great tenderness, for they, alas, are wounded both in soul and body, and in all the world there are none for the time in so doleful estate as they: They are usually walking as in the midst of fire and brimstone; and most frequently under the very pangs of death, and the pains of hell: in great bodily danger, and in no less spiritual calamity: Their burden is very often heavier than their groaning; their sighs are deep, their hearts are sunk, their minds are in a flame, and they are fallen very low: They are thinking on what is sad and frightful, and they cannot banish those ideas that are so terrible. If you saw a person wounded, and torn and mangled on the High-way, the sight of so deplorable an object would fill you with compassion; the sight of your friends under this disease which I am now speaking of, ought much more to move you, for it is every moment tearing them to pieces; every moment it preys upon their vitals, and they are continually dying, and yet cannot die. When you visit a Melancholy person, make this reflection. This friend of mine a while ago rejoiced in the love of God as I do; he met with me in holy assemblies and sung the praises of the most high with as pleasant a countenance, with as cheerful an heart as I; and now he is in despair, and horror, and mourning; now his visage and his language is changed, and he

he is all dissolved in bitterness, and tears and woe; oh how vain a thing is man! how terrible is it to fall into the hands of the living God! my poor friend under a sense of Gods displeasure, does "never eat nor drink with pleasure:" He is covered with sadness, whilst I rejoice in the blessings of providence; I will by this example learn to improve my own mercies, and to have a great tenderness for such as are brought so very low. "If" (as Mr. Peacock in his distress said) "you did but feel their grief for one hour, you would have great compassion on them;" every one of their tears and sighs has this language in which the poor afflicted Job spoke to his hard-hearted visitors, Chap. 19. 21. "Have pity upon me, have pity upon me, O ye my friends for the hand of God hath touched me!"

*Thirdly*, "Do not use harsh speeches to your friends when they are under the disease of *Melancholy*." They may fret and perplex, and enrage them more, but they will never do them the least good. Some indeed will advise you to chide and rebuke them upon all occasions; but I dare confidently say, such advisers never felt this disease; for if they had, they would know that by such a method they do but pour oil into the flame, and chafe and exasperate their wounds instead of healing them. Mr. Dod by reason of his mild, meek, and merciful spirit, was reckoned one of the fittest persons to deal with people thus afflicted: Never was any minister more tender and compassionate, as those will find that read the account of Mr. Peacock, and Mrs. Drake, who by his means were very much revived. If you would be serviceable to such persons, you must not vex them with harsh and ri-

gorous discourse : It causes many poor souls to cherish and conceal their troubles to their greater torment, because they meet with very harsh entertainment from those to whom they have begun to explain their case. Our blessed Lord, and principal physician, was meek and lowly, and would "not break the bruished reed, nor quench the smoking flax." And the first visit that the forementioned Mr. Dod made to

Mr. Peacock in his anguish, was to

\* *See Mr.* put him in mind of Gods kindness, \*  
Peacock's whereof he shewed to him four parts.  
*Visitation* 1. To take small things in good  
p. 6. part. 2. To pass by infirmities. 3.

To be easily intreated. 4. To be entreated for the sinner. You must use with such a great deal of prudence and gentleness, not upon every occasion to thwart and contradict them ; with love you may do them much good, but in anger none at all . If you be severe in your speeches, they'll never be perswaded that it is in kindness, and so not regard at all what you say ; nay, your sharp words pierce as so many daggers to their hearts, and make that inward fever, that burns them to be more hot and scorching : But of all persons, Ministers are especially to be blamed, who when they find poor sinners even overwhelmed with a sense of guilt, with the terrors of God, and slain by the law, do still set the law more and more home upon them ; which is indeed to throw them down lower, but not the way to raise them up ; it is to widen and enflame but not to remove and heal their wounds ; and to such that of the prophet may be very justly applied. Ezek. 34. 4. " The diseased have ye not strengthened, neither have ye healed that  
" which

“ which was sick ; neither have ye bound up  
“ that which was broken ; neither have ye  
“ brought again that which was driven away ;  
“ neither have ye sought that which was lost,  
“ but with force and with cruelty have ye ruled  
“ them.” And then the poor distressed soul is  
more distressed by their harsh language, and is  
apt to conclude against it self, and to say, If the  
Ministers of Christ speak so severely to me, what  
will Christ himself do ? And this is raking in the  
wounds that are already very sore and smarting.  
Such a minister is as an angel that troubles the  
waters more, that were before troubled ; but not  
an angel of peace to bring glad tidings to a  
weary soul. They would not complain no more  
than you, if they were not in violent anguish and  
perplexity. For as Job says, Chap 6. 5. “ Doth  
“ the wild ass bray when he hath grass ? Or  
“ loweth the ox over his fodder ?” And again  
to the sharp expressions of his friends, he says,  
Job 15. 3, 4, 5. “ Miserable comforters are ye  
“ all ! Shall vain words have an end ; I also  
“ could speak as you do. If your soul were in  
“ my souls stead, I could heap up words against  
“ you, and shake my head at you ; But I would  
“ strengthen you with my mouth, and the mo-  
“ ving of my lips should assuage your grief.”  
When their souls are already full of sorrow, a  
little more will make them overflow. When they  
are weakned with several assaults, a small stroke  
will throw them to the ground ; And a sore  
that is continually rubbed and chafed cannot be  
cured.

*Fourthly.* “ You must be so kind to your friends  
“ under this disease, as to believe what they say.”



Or however, that their apprehensions are such & they tell you they are ; Do not you think that they are at ease when they say they are in pain. It is a foolish course which some take with their Melancholy friends to answer all their complaints and moans with this ; “ That it’s nothing but “ fancy ; nothing but imagination and whim- “ sey.” It is a real disease, a real misery that they are tormented with : And if it be fancy, yet a diseased fancy is as great a disease as any other ; it fills them with anguish and tribulation : But this so disordered fancy is the consequent of a greater evil, and one of the sad effects that are produced by that black humour that has vitiated all the natural spirits. These afflicted persons can never possibly believe that you pity them, or that you are heartily concerned for them, if you do not credit what they say ; and truly it often falls out, that because Melancholy persons do not always look very ill, or have pretty good stomachs, and do not at first very much decline in their bodies, other persons that know nothing of the distemper, are apt to think that they make themselves worse than they are : Whereas, alas, they are so grieved, that they need not, neither will they counterfeit any more grief. In all other evils people take for granted what others say, and accordingly sympathize with them ; but in this they are apt to contradict and oppose such as are distressed ; and as long as they do so, cannot pity them as they ought : This makes the grief of such to overwhelm and strangle them within, because when they disclose it, they find it is to no purpose ; and do but in this case as you would have others do to you ; suppose when you have the tooth-ach or head-ach, and people when  
you



you complain, should tell you 'tis nothing but fancy, or vapours, would not you think their carriage to be full of cruelty? And would it not vex you to find that you cannot be believed,

*Fifthly.* "Do not urge your friends under the "disease of Melancholy, to things which they "cannot do." They are as persons whose bones are broken, and that are in great pain and anguish, and consequently under an incapacity for action. Their disease is full of "perplexed "tormenting thoughts;" if it were possible by any means innocently to divert them, you would do them a great kindness; but by no means press them to any thing that requires more intense thinking; or that by fixing their minds, will force them to muse and pore more; by the doing of which, they are already very miserable: It puts them into a more anxious ferment, when you are continually fretting them with the doing of this or that, to which it may be they have no more power than a man that hath broke his leg, hath to run. Be not noisy or clamorous with them; but know, that silence and quietness are most favourable to their desolate condition. You know that they are overwhelmed with sorrows, and grief is a very unactive sluggish thing; the vehemence of this, weakens the natural spirits, and blunts the soul, and renders its conceptions very languishing, and confused. But perhaps you will say, "Must we not urge them to hear the "word of God?" I answer, if they are so far gone in the disease, as to be in continual unintermitting anguish, they are not capable of hearing, because of the many great pains which they most frequently have at the same time: But if  
their

their distemper is not yet come to such a terrible height, you may indeed press them to hear, but at the same time you must use a great deal of prudence, and not persuade them with too much peremptoriness or vehemence ; strive to convince them of their duty by love, and by good words. In which case Jacob's pace with his flocks, with such, is the best and safest way, to drive them gently, especially seeing they are big with fear and perplexity : You may win much upon them by a mild, a sweet and affable carriage ; and if you imitate the friends of Mrs. Drake, you will not do amiss ; and therefore I will

\* See Mrs mention their practice, as I find it in Drake *revi-* her life. \* " The burden with *ved*, p. 82. which she had overloaded her self

" was so great, that we never durst  
 " add any thereunto, but fed her with all en-  
 " couragements, she being too apt to overcharge  
 " her self, and to despair upon any addition of  
 " fuel unto that fire which already was kindled  
 " in her : And so, wheresoever she went to hear,  
 " notice was still given, so to manage the business  
 " that the Minister might know that he had an  
 " hearer thus qualified ; and by this means she  
 " received no discouragement in hearing of the  
 " word."

*Sixthly.* " Do not attribute the effects of mere  
 " disease, to the devil ; though I deny not that  
 " the Devil has an hand in the causing of several  
 " diseases ." The envy and rage that he is filled  
 " with, prompts him to disturb the health and peace  
 " of men ; and by God's permission, no doubt, he  
 " brings a great many sicknesses upon them. As  
 " we know in the case of Job, he filled him all o-  
 " ver with tormenting sores, which brought the  
 " poor

poor man into a very great Melancholy, and wofully by that means perplexed him with spiritual terror and amazement. But notwithstanding all this, it is a very overwhelming thing to attribute every action almost of a Melancholy man to the Devil, when there are some unavoidable expressions of sorrow which are "purely natural" and which he cannot help, no more than any other sick man can forbear to groan and sigh. Many persons will say to such, "why do you so pore and muse, and gratify the Devil? Where as it is the very nature of the disease to cause such fixed musings; and they may as well say, "Why are you diseased? Why will you not "be well?" Their so musing proceeds from a violent pressure on their spirits, which they are not able to remove, some think that Melancholy persons are pleased with their distemper; but I verily believe, as little as a man that lies on thorns or bryars, or as one that is thrown into a fiery furnace. It is vastly painful to them to be in this condition; and they cannot be supposed so far to hate themselves as to be fond of pain. The Devil is indeed very busie to work during the darkness of a soul; he throws in his bombs and his fiery darts to amaze us more; when we are compassed with the terrors of a dismal night, he is bold, and undaunted in his assaults, and injects with a quick and sudden malice a thousand monstrous and abominable thoughts of God, and which at the same time seem to be the motions of our minds, and so do most terribly grieve and trouble us. And alas, we too too often comply with his designs; we are usually then under great unbelief, and too often think of God, and of our selves, as he would have us think: But yet

yet if you be speaking in every action of Melancholy persons, that it is from this evil spirit, you will, as it is easie to fix any sort of direful impressions on such as are overcome with fear, persuade them, it may be at length, that they are possessed, and that all that they do, is from him, when at the same time they are pained in every part; and then finding themselves unable to get out of their distress, your discourses plunge them very low in misery. I would not have you to "bring a railing accusation against the Devil, so as to attribute to him a thousand things, wherein he has no hand at all; neither must you falsely accuse your friends, by saying, that they gratify him, when they do not so: consider how ill you would take it to be so used, if you were in their case; or consider that to be without temptation, is the greatest temptation.

*Seventhly.* "Do not much wonder at any "thing that they say or do." What will not people do that are in despair! What will they not say, that think themselves lost for ever! What strange extravagant actions do you see those do that are under the power of fear! And none are so much afraid as these poor people are; they are afraid of God, of Hell, and of their own sorrows. You need not much wonder at them, when you know that even so great a man as Job cursed his day, and talked of God with much more freedom and boldness than he ought to have done; and the Lord himself said, "that he darkened counsel by words without "knowledge." Do not think it strange, if they very much complain, for their grief causes them  
to

to speak; You know the tongue will always be speaking of the aking tooth, 'I heir "soul is sore vexed;" and tho' its true, they get no good by complaining; yet they cannot but complain, to find themselves in such a doleful case; And tho' they can say with David, Psal. 6. 6. "I am weary with my groaning all the night make I my bed to swim, I water my couch with tears;" yet they cannot forbear to groan and weep more, till their very eyes be consumed with grief. Let no carriage of theirs provoke you to passion; Let no sharp words of theirs make you to talk sharply: Sick persons are generally peevish; and it will be a very great weakness in you, not to bear with them, when you see that a long and sore disease hath deprived them of their former good temper. Do not you find in Scripture several instances of men that have uttered woful complaints? That have said, "Their hope was perished? That the wrath of God laid hard upon them? That against them his terrors were set in array? That their prayers were shut out? That their iniquities were gone over their heads?" That they were as spectacles of reproach, and the scorn and wonder of other men? Do not therefore wonder at any thing that your friends, under great trouble say.

*Eightly.* "Do not mention to them any formidable things, nor tell, in their hearing, any sad stories," because they do already meditate terror; and by every sad thing that they hear of are much more terrified; their troubled imagination is prepared to fix upon any mournful thing; and by that means, will multiply its own sorrows



sorrows. The hearing of sad things, causes in them more violent agitations, and throws them into great disorders, having the same effects in them, that storms and thunder have in nature, and which strike a terror into men. You must know that they are very ingenious in heightning every doleful thing ; and to argue thus, if it be so dreadful to be so cruelly used, so tormented, so enslaved, how dreadful then is my condition, that have God against me, and am like to be in hell for ever ! Studiously avoid all discourse of what is grievous to them ; and yet you must not be too merry before them neither ; for then they think you slight their miseries, and have no pity for them. A mixture of affableness and gravity will suit their condition best ; and if I may advise, I would desire parents not to put those children who are naturally Melancholy, to be scholars, or to any employment that requires much study ; for that will engage them perhaps to think too much, and at last they will be overwhelmed with uneasie thoughts.

*Ninthly.* “ Do not think it altogether needless “ to talk with them ;” only when you do so, “ do not speak as if their troubles would be very “ long :” It is the length of their trouble that amazes them, when after one week, or month, “ without sleep or hope,” still the next week and month is as painful and as terrible to them as the former was ; and this many times pushes them forward to seek to destroy themselves, because they see no period of their miseries, and their anguish is both tedious and insupportable. Some of the *Platonists* thought that a man might dislodge his soul by abstracted contemplation,  
and

and turn it into the world of spirits, by the meer force of thought ; but this is nothing else but talk ; for if any could so die, none would more frequently do so than Melancholy persons, whose disease is earnest, intense, undiverted thinking, and yet they cannot die for all that : Of it self, it very rarely kills any person. Revive them therefore, by telling them, that God can create deliverance for them in a moment ; That he has often done so with others ; That he can quickly cure their disease, and shew them his reconciled amiable Face, tho' it has been hid from them for a long season. You will convey to them some little support by such discourse as this. Tell them, that it may be, in a little time their groans shall be turned into praises, and that God " will " satisfie them early with his mercies, and make " them glad according to the days wherein he " hath afflicted them, and the years wherein they " have seen evil " Tho' they are like the burning bush, yet they shall not be consumed ; and that there shall be more sweetness in the deliverance, than there was bitterness in the cross : And that hereafter they may have cause to say with David Psal, 43. 4. " I will go unto the altar of " God, unto God my exceeding joy." And that it will make their joys more pleasant, when they come after so long sadness ; as to a man that hath lain all the night long in waking pain, the morning rest is very sweet : And let them remember, that the greatest mourner in Israel, was the sweet singer of Israel. Pain indeed makes the time seem to go on very slowly, an hour seems a day, and a day a week ; but if you can, by the blessing of God, give them any hope, that they " may once be delivered," they will be sensibly refreshed

refreshed, and will be enabled to pray and read; none of which they can do whilst they are in deep despair; but when you talk with them, you must, as I have said before, by "no means" thwart, or contradict them; but allow what they say; or taking for granted that what they say is true, then to proceed with what applications you think most proper to their case upon such a supposition; and if you think they were truly good people, and sincere in their conversation, before this woful distemper seized them. Let them know what you think, and that "you" have charitable hopes of their salvation," however it shall please God to deal with them as to temporal deliverance.

*Tenthly.* "Tell them of others who have been in such anguish, and under such a terrible distemper, and yet have been delivered." It is very hard indeed to persuade a person under great pain and anguish, and a sense of the wrath of God, and a fear of hell, that ever any has heretofore been so perplex'd as he: such generally think themselves worse than Cain or Judas, or any the most wicked people in the world, as thinking that their sin have greater aggravations and that consequently they shall be more miserable; but you may acquaint them with several instances of "God's gracious dealing with others, after they have been for many months and years afflicted. I have known several that were long afflicted with trouble of mind, and Melancholy, as Mr. Roswell, and Mr. Porter, both Ministers, the latter whereof was six years oppressed with this distemper; yet afterwards both rejoiced in the light of God's countenance.

I my

I: my " self was near two years in great pain of  
" body, and greater pain of soul;" and without  
any prospect of peace, or help; and yet God hath  
revived me in his Sovereign grace and mercy;  
and there have been several heretofore sorely per-  
plex'd with great inward and outward trouble,  
whom God after that, wonderfully refresh'd.  
Mr. Robert Bruce some time ago Minister at Ed-  
inburgh, was " twenty years in terrors of con-  
science," and yet delivered afterwards. You may  
also direct them to the lives of Mrs. Brettergh,  
Mrs. Drake, Mr. Peacock, and Mrs. Wight,  
where they will see a very cheerful day returning  
after a black and stormy night; and that the is-  
sue from their afflictions, was more glorious than  
their conflict was troublesome; " They went  
" forth weeping, they sowed in tears, but they  
" reaped an harvest of wonderful joys after-  
" wards." You have in the Book of Martyrs,  
written by Mr. Fox, an instance of Mr. Glover;  
who was worn and consumed with inward trouble  
for the space of five years, that he neither had a-  
ny comfort in his meat, nor any quietness of sleep  
nor any pleasure of life; he was so perplexed as  
if he had " been in the deepest pit of hell:" yet  
at last, this good servant of God, after so sharp  
temptations, and the strong buffetings of Satan,  
was freed from all his trouble, and was thereby  
framed to great mortification, and was like one  
already placed in heaven, and led a life altoge-  
ther celestial, abhorring in his mind all prophane  
things; and you have a remarkable instance of  
mighty joy in Mr. Holland a Minister, who ha-  
ving the day before he died, meditated upon the  
8th of the Romans, he cried on a sudden, Stay  
your Reading, " What brightness is it that I



"see!" they told him it was the sun-shine: Nay, saith he, "my Saviours shine." Now farewell world, and welcome heaven; the day-star from on high hath visited my heart; O speak it when I am gone, and let it be preached at my funeral, "God dealeth familiarly with man." I feel his mercy, I see his Majesty, whether in the body, or out of the body, God he knoweth, but I see things unutterable: And in the morning following, he shut up his blessed life, with these blessed words, "O! What an happy change shall I make, from night to day, from darkness to light, from death to life, from sorrow to solace, from a factious world, to an heavenly being!" O! my dear friends, it pitieth me to leave you behind; yet remember what I now feel, I hope you shall find ere you die, that God doth; "and will deal familiarly with men." And now thou fiery chariot, that came down to fetch up Elijah, carry me to my happy hold; and all the blessed angels who attended the soul of Lazarus, to bring it up to heaven, bear me, O bear me into the bosom of my best beloved: Amen, amen. Come Lord Jesus, come quickly. "And so he fell asleep." See this and several other instances in Mr. Robert Bolton's instructions for afflicted consciences. p. 87. and 235, &c.

*Eleventhly.* "The next kindness you are to shew to your Melancholy friends, is heartily to pray for them." Let your eyes weep for them in secret, and there let your souls melt in fervent holy prayers; they are not able in a composed or a lively manner, to recommend their own case to God; you may use many arguments in your prayers their forlorn state, and the greatness  
of



of their miseries may be a very powerful motive to your supplications: You know that "none" but God himself can help them. For as Mr. Greenham says, If our assistance were as an host of armed soldiers, if our friends were the princes and governors of the earth, if our possessions were as large as between the east and the west, if our meat were as manna from heaven, if our apparel were as costly as the ephod of Aaron; if every day were as glorious as the day of Christ's resurrection; yet if our minds are appalled with the judgments of God, all these things would not yield us any help or consolation. \*

And you must wrestle with him on \* See Mr. their behalf, you may plead with *Greenham's* him, that his power, and goodness *comfort for* will be more illustrious, if he save *an afflicted* those whom none but he himself can *conscience.* save; and that his grace will be more p. 27.

remarkable, if he please to create peace for those troubled souls, in which none but he can make a calm; and you know not but that his light, at your request, may begin to shine on those who have bewailed his absence with many dreadful groans: And tho' your eyes be even weary with looking upwards, yet continue still to wait and pray; for it shall not be in vain. Thus you will do them a great kindness, and perform your own duty, tho' perhaps they may be ready to say to you, as Mr. Peacock to his friends, "Take not the name of God in vain, by praying for a reprobate." And as Mr. Dod said to him, when he said he could not pray, Tho' saith he, most sicknesses hinder prayer, and therefore the Apostle James says, "If a man be sick, let him send for the elders, &c. Yet if God stir

“ up your friends to pray for you, he will stir  
 “ up himself to hear their prayers ” And do  
 you consider, that nothing but prayer can do them  
 good. It is an obstinate disease, that nothing  
 else will overcome ; for it is a very slight Mel-  
 ancholy and which is not deeply rooted, that can  
 be drowned in wine, or chased away with sociable  
 diversions. Some, indeed tell us, When  
 they find themselves troubled, their way is to bid  
 their thoughts battle, and to oppose thoughts a-  
 gainst thoughts, and with the dint of reason, to  
 subdue this peevish humour : But such must  
 give me leave to say. That they are not under  
 the disease of Melancholy ; for that will neither  
 hear faith nor reason, till God himself, by his  
 Almighty power, work salvation for us.

XII. “ Not only pray for them, but get other  
 “ serious Christians to pray for them also.”  
 When many good people join their requests to-  
 gether, the cry is more acceptable and preval-  
 ent. When those in the Acts joined to remem-  
 ber Peter in his chains, he was after that very  
 soon delivered, and in the very time of their pray-  
 ers. All believers have through Jesus Christ a  
 great interest in heaven ; and the father is wil-  
 ling to grant what they beg in the name of his  
 dear son. I myself have been “ greatly helped  
 “ by the prayers” of others, and I heartily thank  
 all those that keep any particular days wherein  
 more solemnly to remember my distressed condi-  
 tion . blessed be God that has not cast off their  
 prayer, nor turned away his mercy from me . E-  
 veryday gives us several experiences of many that  
 have been rescued from their diseases, their temp-  
 tations, and their fears by the prayers of others.  
 And

And I might also add, you have very great cause "to pray for your selves" that God may give you strength to bear so heavy a cross, as you are afflicted with, in the afflictions of your friends. Their doleful complaints, their repeated groans, and their long and sore trials, are enough to sink you too. if God do not give you wonderful support. You have need to beg strong faith and great patience, that you may not be unhinged with their passionate or hasty speeches.

XIII. "Put your poor friends in mind of the "sovereign grace of God in Jesus Christ;" often put them in mind that he is "merciful and "gracious; that as far as the heavens are "above the earth, so far are his thoughts above "their thoughts; his thoughts of mercy and "love, above their self-condemning guilty "thoughts." Teach them as much as you can to look up to God by the great Mediator for grace and strength, and not too much to pore on their own souls, where there is so much darkness and unbelief. And seek to divert them from puzzling themselves too much with God's secret and unknown decrees, and strive to help them to believe in Christ, which is their certain duty; shew them what great sinners God has pardoned and how he is "merciful, because he will be merciful; finding motives to help them, from their very miseries, and from his own gracious nature. Thus I find they dealt with Mrs Drake; she would send to several Ministers to know, concealing her name, "Whether such and such a creature without faith, hope, love to God or "man, hard-hearted, without natural affection, "who had rejected all means, nor could submit  
" to

“ to the same, yet might have any hope to go  
 “ to heaven ?” And they returned for answer.

That such like and much worse (tho as bad as  
 Manasseh) might by the mercy of God be receiv-  
 ed into favour, converted and saved ; which did  
 much allay her trouble. For (said she)

*See her* the fountain of all my misery hath been  
*Life page* that I sought for that in the law, which

147 I should have found in the gospel  
 and for that in my self, which was  
 only to be found in Christ.

This is what I thought necessary to say to you;  
 and you will find, the course I have mentioned,  
 being taken with your friends, will do them no  
 prejudice. I do not speak only with borrowed  
 expressions in this matter, nor without some ex-  
 perience. The mild and the gentle way of deal-  
 ing, I know very well you'll find to be the best,  
 and the way of roughness and severity will but  
 aggravate and increale their miseries. And I de-  
 sire you that are yet healthful and cheerful, to  
 improve your health ; for if ever this distemper  
 seize you, you will be able to do nothing for your  
 souls or bodies. You may have time, but such  
 will be your anguish, that you will not be able  
 to do any thing to purpose in that time.



F I N I S.

# E R R A T A.

**P**Age 37. line last. for hath, read have, p. 43,  
*l.* 16, *r.* described, p. 50, *l.* 2, *dele* to, p. 52,  
*l.* 2, *r.* trouble, p. 58, *l.* 2, *r.* Lord, p. 62,  
*l.* 23, *r.* desert, *l.* 30, *r.* David. p. 77, *l.* 33,  
 for greatest instance, *r.* great instances, next line  
 put Comma after with, and *dele* it after for ever,  
 p. 87, *l.* last, *r.* particulars, p. 9. *l.* 23, *r.* vigorous  
*l.* 12, put Comma after law, p. 109, *l.* 29, for  
 ease *r.* case, p. 127, *l.* 3, *r.* cometh, p. 142, *l.*  
 last *r.* Psal. 9. 7, 8, 9. p. 18, *l.* 3, *r.* if the  
 world knew. for, if he would know, p. 281, *l.*  
 13, *r.* which, for, what, p. 194, *l.* 24, *r.* use of  
 p. 19, *l.* 6, *r.* on, for one, *l.* 9, *r.* hadst for hast,  
 p. 200, *l.* 26, for lame, *r.* lamb, p. 201, *l.* 29,  
 for a, *r.* as, p. 206, for treasurer, *r.* treasure, p.  
 210, *l.* 31, for, i. e. *r.* it, p. 219, *l.* 33, for paint-  
 ed, *r.* pained, p. 226, *l.* 29. for chaseth, *r.* chafeth,  
 p. 225, *l.* 32, for pouring, *r.* poring, p.  
 30, *l.* 4, for it, *r.* him, p. 237, *l.* 12, for fell,  
*r.* feel, *l.* 28, for depraving, *r.* despairing: p.  
 242, *l.* 17, for persons, *r.* such persons. p. 252,  
*l.* 13, for to slight a, *r.* too slight and

The Errata are mostly in Cliffords  
 Treatise, for the Printer hath Copied  
 all the Faults of the first Edition, and  
 failed to send the Sheets to me, that I  
 might correct them. I have marked  
 out the above Errata misplacing, and  
 want of Letters and Points in other  
 Places, are easily observed and helped.





